

Rig Veda Samhitā

Maṇḍala - 1 (Part Three)

(Suktā-s 122-191)

(Text in Devanāgarī, Translation and Notes)



R L Kashyap

Rig Veda Samhitā: First Maṇḍala, (Part 3)

Sūkta-s (122-191)

(Text in Devanāgarī, Translation and Notes)

- **Titles and Deities of 70 Sūkta-s**
- **636 mantra-s: Text & Translation**
- **Appendices including Subject Index**

R. L. Kashyap



Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
Bangalore

Rig Veda Samhitā: Maṇḍala 1 (Part 2)
(Sūkta-s 122-191)

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Table of Contents

(i) Acknowledgement	vi
(ii) Titles of the Sūkta-s	vii
(iii) Sūkta-s for various deities	viii
(iv) Note to the Readers	ix
(v) Overview of this book	x
(vi) Rīṣhis in this book	xii
(vii) Symbolism of the Gods	xiv
(viii) More on Gods	xvi
a. Vedic gods	xvi
b. Indra, the Divine Mind	xvi
c. Agni, the Divine Will	xviii
d. Ashvins, the Lords of Bliss and Healing	xviii
e. Maruts, the Life-powers and the thought forces	xxi
(ix) Meanings of Some important words	xxiii
(x) Abbreviations	xxv

I. Text, translation and Notes on 636 mantra-s

Anuvāka	Sūkta	# Mantra-s	Page #
18	122-126	55	1
19	127-133	60	24
20	134-139	40	58
21	140-156	119	80
22	157-164	123	139
23	165-179	124	206
24	180-191	115	267

II Appendices

1. References	314
2. Note on Transliteration	315
3. Subject Index	317

Offered Gratefully to
The Mother & Sri Aurobindo

Dedication

**To my parents
Lalitha and Janardhanan
for the heritage**

**My friends, Sthapati-s
Umapathi and Thiruveezhinathan
for pointing me to Veda and Sri Aurobindo**

**My son Dhasharath
in hope and prayers
to carry on the heritage**

J. Shankar

(i) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of 5 sūkta-s. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pāda*-s (or feet of the Sanskrit verse) (three or more) are explicitly marked out here by numbering, and the translation modified accordingly. For the remaining 65 sūkta-s, the translation is our own. In these sūkta-s, the meanings of some of the Sanskrit words are assigned following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the Rig Veda Maṇḍala-s in ten books published in previous years.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement.

I am grateful to Sri J. Shankar for sponsoring the printing of this book. I and all the staff of SAKSI pray for the blessings of Sri Aurobindo and The Mother on his extended family. I join him in his prayer for the understanding of our heritage and its continuation to be done by his son and other descendents.

June 14, 2009

R. L. Kashyap

Sri M.P. Pandit's Birthday

(ii) Titles of the Sūkta-s

122. All-gods
 123. The Goddess Dawn
 124. Dawn
 125. Givers
 126. Givers

End of anuvāka 18

127. Agni
 128. Agni
 129. Indra and Soma
 130. Indra
 131. Indra
 132. Indra
 133. Indra

End of anuvāka 19

134. Vāyu
 135. Vāyu
 136. Mitra-Varuṇa
 137. Mitra-Varuṇa
 138. Pūṣhan
 139. Several-gods

End of anuvāka 20

140. Mortal Mind and Rebirth
 141. Agni
 142. Āpri Hymn
 143. Agni
 144. Agni
 145. Agni
 146. Agni
 147. Agni
 148. Agni

149. Agni
 150. Agni
 151. Mitra and Varuṇa
 152. Mitra-Varuṇa
 153. Mitra-Varuṇa
 154. Viṣṇu (all-pervading)
 155. Indra and Viṣṇu
 156. Viṣṇu

End of anuvāka 21

157. Ashvins
 158. Ashvins
 159. Heaven and Earth
 160. Heaven and Earth
 161. Ṛbhu-s: Divine Artisans
 162. Ashvamedha-1
 163. Ashvamedha-2
 164. All-gods

End of anuvāka 22

165. Indra and Maruts
 166. Maruts
 167. Maruts
 168. Maruts
 169. Indra
 170. That Supreme (Brahman)
 171. Maruts and Indra
 172. Maruts
 173. Indra
 174. Indra
 175. Indra
 176. Indra

177. Indra
 178. Indra
 179. Lopamudra and Agastyaḥ
End of anuvāka 23
 180. Ashvins
 181. Ashvins
 182. Ashvins
 183. Ashvins
 184. Ashvins

185. Heaven and Earth
 186. All-gods
 187. Soma, the god of delight
 188. Āpri hymn
 189. Guidance
 190. Bṛhaspati
 191. Snakebites and Antidotes

End of anuvāka 24

(iii) Sūkta-s for Various Deities

Agni: 127, 128, 140-150, 188, 189, (15)

All-Gods: 122, 164, 186, (3)

Ashvamedha: 162, 163, (2)

Ashvins: 157, 158, 180-184, (7)

Āpri: 142, 188, (2)

Bṛhaspati: 190, (1)

Dāna (gifts): 125, 126, (2)

Heaven and Earth: 159, 160, 185 (3)

Indra: 129-133, 130-133, 135, 165, 167, 169, 170, 171, 173-178, (20)

Maruts: 165, 166-168, 170-172, (7)

Mitra-Varuṇa: 136, 137, 151-153, (5)

Pūṣhan: 138 (1)

ratī: 179, (1)

Ṛbhu-s: 161 (1)

Soma: 129, 187 (*anna*), (2)

Several Gods: 139, (1)

Uṣha: 123, 124, (2)

Vāyu: 134, 135 (2)

Viṣṇu: 154-156, (3)

Snake: 191, (1)

(iv) Note to the Readers

We are happy to present to our readers the translation of all the 636 mantra-s of the last 70 sūкта-s (1.122-1.191) of the First Maṇḍala of Rig Veda, along with the text and some explanations about the meanings of words. The translation of the first 121 sūкта-s of the first Maṇḍala are in our book 'Secrets of Rig Veda'.

With this book, the publication of English translations of all the ten Maṇḍala-s of Rig Veda by SAKSI is complete.

Every mantra traditionally is divided into several pāda-s usually four. Sometimes we have divided a mantra into more parts so that the translation of each part is meaningful and fits into a single line of English text. Thus the whole translation has some poetic structure free from rhyme. Since a line of English text corresponds to one *pāda* in Sanskrit, it is helpful for those who are interested in knowing the meanings of words.

As in our earlier SAKSI publications, the focus is on spiritual/psychological message contained in the Veda. The primary aim of our book is to make the translation understandable to all lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhitā: Tenth Maṇḍala' and 'Rig Veda Samhitā: Fourth Maṇḍala'.

It is needless to say that the meanings of many words in the mantra-s, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskrit of the Veda mantra-s which is very different from the classical Sanskrit. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. For more on this topic of assignment of meanings for words, you may consult the SAKSI book, 'Semantics of Rig Veda'. In section (ix), we mention the meanings of some of the important words in the mantra-s.

Note that our compact book, 'Essentials of Rig Veda', gives an excellent overview of several aspects of Veda including mantra, metre, riṣhi-s, power of deities and some of the interesting topics in it.

(v) Overview of this Book

This book contains the translations of the 70 sukta-s of the first maṇḍala i.e., (1.122) - (1.191). The sūkta-s (1.1 - 1.121) (comprising the first *aṣṭaka*) have been already translated in the book 'Secrets of Rig Veda' published by SAKSI during (2000-2003).

The first 121 sūkta-s of the first Maṇḍala provide an introduction to the entire Rig Veda. The 70 sūkta-s in this book deal with several special topics just like the other nine Maṇḍala-s. These 70 sūkta-s with their 636 mantra-s can be regarded as a separate maṇḍala since it has more mantra-s and sūkta-s than the Maṇḍala-s 2,3 and 4 associated with the seers Gr̥tsamada, Vishvāmitra and Vāmadeva. Moreover all the 636 mantra-s here are revealed to only four riṣhi-s, Kakṣhivān, Puruchchhepa, Dīrghatamas and Agastya. Rīshi Puruchchhepa explores the use of verses with long metres like Dhṛti, having 72 syllables in a mantra, Atidhṛti having 76 syllables. Recall that a verse in Gāyatri metre has only 24 syllables. These long metres have several advantages, both regarding audition and meaning.

These 70 sūkta-s have some interesting ideas not appearing elsewhere. Many persons who have only a vague idea of the contents of Rig Veda declare that the concept of transcendental Brahman, which is beyond the range of thought, is only in the Upaniṣhads and not in the Rig Veda. Their perception is incorrect. RV (1.170.1) refers to the Brahman, 'supreme and wonderful, which vanishes when it is approached by thought'. The same verse states that this Brahman has motion and action via other agencies. There are more than 150 verses in Rig Veda mentioning, That One (*tad ekam*).

The sūkta (1.164), beginning with *asya-vāmīya* having 52 mantra-s revealed to the seer Dīrghatamas, gives several insights, not found in the Upaniṣhads. It mentions the origin of the mantra, the four types of speech and several other topics. (1.164.6) and (1.164.46) mention 'That one which is unborn, but supports all the worlds'.

The importance of the name (*nāma*) mentioned in (1.164.46), is completely overlooked. In the Upanishad, the name and form (*nāma-rūpa*) has a secondary status. In the Veda, each name of That One has a separate status, and indicates an unique power.

This sūkta (1.164) is the source of three frequently quoted mantra-s in the Upanishads, namely (3.1.1) of Muṇḍaka U., (1.11) of the Prashna U. Īsha U. (18) and Br. U. (5.15.1). (1.164.19) giving the origin of mantra is frequently quoted. (1.164.30) states that both immortals and mortals have same source.

This book has two sūkta-s (1.162), (1.163) dealing with Ashvamedha (or horse-sacrifice). This topic does not occur anywhere else in Rig Veda. These two sūkta-s describe the concept of inner yajna. By assigning arbitrary meanings to several words in the mantra-s, the commentators regard these two sūkta-s as dealing with the killing of horses, in the sacrifice. The introduction of the two hymns given in this book and the translations clarify the issues.

In the Veda gods like Agni, Indra, Mitra, Varuṇa, Sūrya, Savitṛ etc., are conscious of their own powers and are in touch with the Supreme One. For instance, in (2.1). Agni is identified with other gods such as Indra, Savitā etc. Agni is also called the universal godhead in (1.59.6, 1.98.1) etc. They understand and practice the harmony of their works in helping men and women.

There are also demi-gods like Maruts who are to be seen in a different light; they are regarded as children of Rudra, *rudra-s* with their leader as Indra. They are usually regarded as the gods of the storm with exceptional vital energies, but they are also thought-gods. The relation between Maruts and Indra is brought out in (1.165). Rishi Agastya is confused about their relative roles. This conflict happening in Agastya's mind is portrayed in several sūkta-s such as (1.170), (1.171). Maruts are conscious of their own powers and are eager to help the human beings. But they do not see the importance of the role of other gods in the progress of human beings.

In the Veda, riṣhis understood the importance of having children to continue their work. However how did they view the act of procreation of children? The sūkta (1.179) deals with this topic. Lopamudra the

wife of Agastya indicates the preparations needed for the union leading to a happy ending.

In the Veda, there are in all seven sūkta-s to Viṣṇu, the all-pervading; three of them are here. Here we see Viṣṇu having epithets reminiscent of those given to the fierce Rudra.

(1.158.6) ascribed to the seer Dīrghatamas makes the daring statement that for an aspirant sincerely interested in his goal of divinization, the mantra (*brahma*) itself becomes his charioteer (*brahma bhavati sārathiḥ*). Here *brahma* can be understood as Brahmanaspati also.

There are two sūkta-s to Vāyu and three to the heaven and earth, *rodasī*, regarded as mothers. Some of the epithets are interesting and they are not found in the hymns to these deities in other Maṇḍala-s.

Agni has 16 sūkta-s and Indra has 22. In the Agni sūkta (1.140) there is the clear mention of the idea of rebirth needed for continuous rejuvenation. There are two āpri-sūkta-s which mention the divine doors and the three goddess ȩa, Sarasvati and Mahi.

Sūkta 187 dedicated to Soma regarded as food has several interesting insights into food.

The sūkta 189 to Agni has the mantra appearing in ȩsha Upanishad. Here is the prayer for, 'removing from us the devious attraction of sin'. The mantra (1.189.3) is a mantra for healing diseases. It has a mantra which appears in the Durga Sūkta. There is the prayer that the singer may become like Agni.

The last sūkta deals with snake bites and the relevant cures.

(vi) Rīṣhis in this book

All the 70 sūkta-s in this book have been revealed to four rīṣhis namely Kakṣhīvān, Parucchepa, Dīrghatamas and Agastya. Among them, the first five sūkta-s (122-126) are associated with Kakṣhīvān Dairghatamasah Aushijah, to whom are revealed the other sūkta-s (1.116) - (1.121) and (9.74). His father is the Rīṣhi Dīrghatamas, associated with the 25 sūkta-s (1.140) - (1.164) here *kakṣhīvantam* occurs in many verses of Rig Veda such as (1.18.1) with the meaning,

‘secretful’, ‘one who knows the mystery of the Supreme’. (1.18.1) mentions him as *aushijam*, one belonging to the lineage of the ṛiṣhi Uṣhik. *uṣhik* means one with lustre, one who aspires (3.2.5). Gosha Kākṣhīvata, daughter of Kakṣhivān is also a ṛiṣhi, to whom the sūkta-s (10.39). (10.40) were revealed. She was cured of skin disease by the twin deities Ashvins, according to the verse in RV (1.117.1).

Kakṣhivān is one having the secret knowledge of delight, madhu vidya according to (1.117.6).

The sūkta-s (1.127) – (1.139) were revealed to Paruchchhepa Daivodāsiḥ. He was the son of the great devotee Divodāsa, who is mentioned in many mantra-s in Rig Veda such as (1.130.7) in this book. However he was not a ṛiṣhi. Paruchchhepa’s son, Anānataḥ Pāruchchhepiḥ was a ṛiṣhi to whom (9.111) was revealed.

Paruchchhepaḥ is well known in the Vedic literature for his expressing the mantra-s in complex metres with a large number of syllables in the sūkta-s 129-139. Verses in the well known Gāyatri metre have 24 syllables. The most popular metre in Rig Veda is Trīṣṭubh with 44 syllables. But this ṛiṣhi used the metre *atishakvariḥ* with 60 syllables in (1.129.8, 9; 1.137.1-3), the Aṣṭi metre with 64 syllables in (1.129.11; 1.134.6; 1.135.7,8), the *Atyaṣṭi* metre with 68 syllables in (1.127.1-5, 7-11; 1.128.1-8), the Dhṛti metre with (72) metres in (1.133.6), the Atidhṛti metre, the longest metre with 76 syllables in (1.127.6). Obviously understanding the meaning of these verses in complex metres is not easy.

The seer Dīrghatamā Auchatya is associated with 25 sūkta-s (1.140) - (1.164). This ṛiṣhi uses heavy symbolism as is evident in the sūkta (1.164) which is the source of three mantra-s in the Upaniṣhad. It has several mantra-s on speech, which are frequently quoted.

He was supposed to be blind and his mother was Mamata. Some feel *mamateya* occurring in (1.158.6) refers to the mother of the ṛiṣhi. His father Uchatya was also a ṛiṣhi of the sūkta-s (9.50) - (9.52). His full name is Uchatthya Āngirasa.

One of his descendents is Kakṣhivān, mentioned earlier.

The 27 sūкта-s (165-191) were revealed to Agastyaḥ. It is said that his parents are Maitra-Varuṇiḥ, as in the case of the Rīṣhi Vasiṣṭha. See the notes in this sūкта on (1.165, 1.170, 1.171) on the turmoil in the mind of this rīṣhi, caused by the Marut-power and Indra-power.

The mantra (10.60.6) is said to be revealed to the sister (*svasā*) of the seer Agastya.

(vii) Symbolism of the Gods

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the divine will-power united with wisdom. Human will-power is a feeble projection of this power. Priest of call (<i>hotar</i>) who calls the other gods.
Aryamā:	The lord of exalted power.
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmanaspati.
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmanaspati:	Lord of Mantra-s, Gaṇapati.
Īa:	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human and frees the energies and Ray-cows imprisoned.
Mahī:	Goddess of the vast.
Maruts:	Life Energies.
Mitra:	The Lord of Love and Harmony
Pūṣhan:	The deity of nourishment

Parjanya:	The deity of descending dynamic energies
rodasī:	Heaven and Earth viewed as mothers
Rudra:	The Force of Evolution
Rbhus:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight, the delight released by work
Sūrya Savitr:	The Supreme Deity of Light and Force
Tvaṣṭṛ:	Divine form-maker
Uṣha:	The goddess of Dawn
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental
Vasu:	The master of riches
Viṣṇu:	The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmanaspati etc., and topics such as, 'The manifestation of bliss'.

(viii) More on Gods

- a. Vedic Gods
- b. Indra, the Divine Mind
- c. Agni, the Divine Will
- d. Ashvins, the Lords of Bliss and Healing
- e. Maruts, the thought Forces and Life-powers

a. Vedic Gods

The deva-s are supra-physical beings without physical bodies endowed with consciousness, knowledge and power. They carry out the actions directly from their consciousness.

As Sri Aurobindo says, gods are not personifications of qualities or powers, but incarnations or emanations of conscious forces with whom we can enter into concrete touch and they can help man or woman and show him or her the way to a divine consciousness and immortal life. Every deva represents an outward aspect and an inner or psychological power. For instance Agni is the physical fire or the fire of digestion outwardly. At a deeper level, Agni is the Divine Will. Indra is the Lord of the Divine Mind. Sarasvati is the goddess of inspiration. By getting in touch with these gods, a human being can develop the psychological powers associated with them.

Each god such, as Agni or Indra represents a distinct aspect of the Supreme One, *tat ekam*.

b. Indra, the Divine Mind

The role of Indra, the lord of the Divine Mind, is to help man develop the abilities for mental formation and associated action. Indra is primarily the deity who gives the appropriate knowledge to human beings so that they can perform all the actions. Actions are not limited to those on the physical plane, i.e., those we do with our hands, legs, mouth, etc. They include the actions done in the inner levels also, the inner vital, inner physical, etc.

The principle which Indra represents is Mind-power released from the limits and obscurity of the nervous consciousness. It is this

enlightened intelligence which fashions right or perfect forms of thought or of the action not deformed by the nervous impulses, not hampered by the falsehood of sense (SA. SV. P.262).

In (1.4.1) Indra is imaged as a cow which gives abundantly the milk. The milker is the *ṛishi*. Just as a cow yields its milk only by pressing its teats, the *ṛishi* needs to perform work so as to release the knowledge from Indra.

The actions of the Divine Mind, Indra, can be broadly divided into at least three categories. The first task is to manifest knowledge in all the humans who have aspired for it. Of course, this is not done in a single step. This task is imaged as the birth of the God Indra in man.

The second task is the preparation or building up of bodies which can absorb or sustain this knowledge. The physical body is made of material, vital and mental energies. In its ordinary condition, it is like an unbaked jar, which will break if knowledge of an intense variety enters it. Hence Indra has to create new forms or subtle bodies in the modern parlance which can receive the knowledge given and allow for its growth.

To understand the third task, we have to become familiar with the Vedic idea that the subconscious darkness in man holds concealed in it all the secret riches of light and power that belong to the divine life. These riches are hidden by the demonic forces of falsehood collectively known as *dasyu*; prominent among them are *Vṛtra* or *Ahi*, *Vala*, *Paṇi* etc. These hostile powers actively oppose the human efforts to recover the Divine Light and the Power. The existence of these non-human forces operated by the non-human typical beings is not a surprise for anyone who has developed an inner life of sufficient depth. These hostile forces are the forces of falsehood which cover the truth, or divide the Truth into mutually opposite chunks, etc. Indra battles these demonic forces led by *Vṛtra*, the coverer or tearer. *Vṛtra* and his followers operate not only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure the victory against *Vṛtra*, the demon in each individual. To secure this victory, Indra has to bring the lower reaches of the *Prāṇa* under the control of mind and other higher powers.

The divine knowledge given by Indra is not meant to come in one step or at any moment like the experience of *samādhi* in the later yogic thought. The seers get this knowledge, step by step. Two mantra-s in the tenth hymn of the first Maṇḍala describe this procedure graphically:

“The seers of the mantra rise and attain you as they climb a bamboo (ladder)”, (1.10.1). “When he climbs from peak to peak, he sees the task yet to be accomplished; then Indra awakens in the *yajamana* the object of the ascent; Indra himself appears with the company of Gods.” (1.10.2)

Soma is closely connected with Indra. The notes in the verses (8.1.1) and (8.2.2) mention the powers of this deity.

c. Agni, the Divine Will

Agni is a cosmic force with the qualities of light (or knowledge) and power in perfect harmony. He is the Divine will who impels the human beings to begin all the necessary activities. Every activity requires a variety of cosmic powers. Consider for example the subject of cooking. It calls for a variety of cosmic forces namely the properties in the grains and vegetables which can nourish us, the physical energy needed for cooking, and the ability of the various ingredients to combine with one another etc. It is Agni who brings all these cosmic forces or Gods needed for the performance of any activity. Every activity is viewed as a *yajña* or sacrifice. Agni takes his seat within us (in our subtle bodies) because it is through human activity that he is to fulfil the sacrifice. Agni is in possession of the unerring rightness, the Truth-in-movement *ṛta*. He releases this Truth and Right in many activities. He upholds men in their actions, efforts and labours. Hence the first verse of Maṇḍala 5 declares that he is kindled in man (5.1.1) and does his work for upward climbing humanity.

d. Ashvins, the Lords of Bliss and Healing

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūkta-s are dedicated to Ashvins in the entire RV. They are commonly referred to as

“*madhumān*” (4.45.1) full of honey or the Delight of Existence. “Of all the Gods, they are most ready to come to man and create for him ease or bliss. Hence they are called as ‘*shubhaspati*’, the guardians of Bliss, (1.34.6). Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action.”

Recall that in Veda, the vital principle (*prāṇa*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgments, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc. Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which damp or reduce the effect of lower vital movements like desire and anger which lead to physiological and psychological illness, the fear of old age, death, etc.

Their principle characteristic is their capacity for enjoyment and bestowing enjoyment on the humans. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the Seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the honey to all the human seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body,

satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajña).

Ashvins as Divine Physicians

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital; both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles are introduced in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

Leaders of the Journey

There are several mantra-s which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *nāsatya-s*, the leaders of movement (derived from the word 'nas', to move). "With the honey, you gladden the movements and its paths", (4.45.3). "By the action of Ashvins, man's progress toward beatitude becomes itself beatific; all his travail and struggle and labour grows full of divine delight... By the growing law of Truth in the mental and physical consciousness we finally arrive beyond the mind and body to the superconscious Truth", (Sri Aurobindo, SV, p. 320). "By force of Nature's self-arranging, you move consciously along all paths", (4.45.6). "The fit path was ready to reach the shores of Truth". The Ashvins follow the path of Truth, and the force is *svadha*, their innate force, Nature's self-arranging force. "Give us, O Ashvins, the luminous impulsion that may carry us across darkness", (1.46.6). "Ashvins, you have created for man this adorable Light from Heaven. Do you bring into us powerful strengths", (1.92.17).

The symbols of the vehicles of the journey are the chariot (*ratha*) or the boat. According to Sri Aurobindo, chariot or car of the Ashvins signifies, "the happy movement of the Ānanda in man which pervades with its action all his worlds or planes of being". "O Ashvins you come in your beautiful car with three columns, moving in the three worlds",

(1.47.2). “O Ashvins, seated in the triple seat, sprinkle our sacrifice with your honey”, (1.47.4). “Your car born of truth” (3.58.8). “On the summit of the hill, you placed firm the wheel of car, the other wheel goes around” (1.30.19). One wheel of the Ashvins’ car is placed on the summit of the plane of the physical consciousness, the peak of ripened consciousness of man. The other wheel (or the other two wheels) go in the other worlds.

e. Maruts, the thought Forces and Life-powers

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. “The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance.” [Sri Aurobindo, SV] They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇa-s* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as ‘children of Rudra’ or ‘brothers of Indra’ are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the children of the fierce God Rudra, *rudrāḥ*, (8.7.12); *rudrāsaḥ*, (8.13.28).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeṣṭha*, (8.63.12, 8.83.9); *marutvantam Indra*, (8.76.1, 5.6).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation ‘Thought-Gods’. We should realize that their functions are not limited to the control and origination of thoughts.

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *sva* and the truths of Indra." [Sri Aurobindo, SV] "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. That brings about the blossoming of knowledge, power, etc." [T.V. Kapāli Sāstry]:

The benefits of the mantra-s addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

"O ye, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

"Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

(ix) Meanings of Some Important Words

<i>adhvara:</i>	pilgrim-rite; yajna regarded as a pilgrimage journey. <i>adhva</i> is path
<i>adhvaryu:</i>	leading priest in the rite; Agni
<i>aditi, diti:</i>	Aditi is the infinite indivisible mother; Diti is the mother of finites
<i>apāka:</i>	wise person
<i>apāmsi:</i>	works
<i>apa:</i>	away
<i>apaḥ:</i>	work, (10.12.4); waters set in action, (3.6.7)
<i>apasah:</i>	works, doers of work
<i>arātīḥ:</i>	hostiles, non-givers
<i>arati:</i>	traveler, worker, pilgrim
<i>ari:</i>	warrior
<i>āpaḥ:</i>	waters or dynamical energies
<i>dakṣha:</i>	discernment or discrimination; <i>dakṣhiṇa</i> is light of discernment; ordinary meaning is gift
<i>ghṛta:</i>	mental clarity, light; ghee
<i>goḥ, gauḥ:</i>	Rays of knowledge, cows, ray-cows
<i>hamsa:</i>	swan; the soul soaring to the heights
<i>havyam:</i>	oblation or offering; it signifies action (<i>karma</i>), giving of what we have to the cosmic being
<i>hotā, hotṛ:</i>	priest of the call, the priest who invokes the other gods to come to yajña; it is always Agni
<i>kāvya:</i>	wisdom of a seer; seer-wisdom
<i>kratu:</i>	will-power
<i>manīshā:</i>	mental wisdom
<i>pāka:</i>	immature
<i>panchajana:</i>	five peoples; see the 'Essentials of Rig Veda', chap. 27
<i>rādha, rādhasaḥ:</i>	achievement, (5.13.6)

<i>ratna:</i>	ecstasy
<i>rayi:</i>	usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
<i>rik:</i>	mantra of illumination in metrical form
<i>rtam:</i>	Right activity; truth in movement
<i>sādha:</i>	achieving the aim, (3.1.17);
<i>sādhuh:</i>	perfection; efficient in works
<i>shravas:</i>	higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
<i>stoma:</i>	affirming laud; repetition of several rik mantra-s in an order
<i>svadha:</i>	self-law; the law which supports each entity from within
<i>toka:</i>	son; god being born as a son of the human yajamāna, creations of a person;
<i>uktha:</i>	utterance (of a pāda of mantra)
<i>urushya:</i>	guard
<i>ushanas:</i>	aspirant; name of a seer, (4.16.2)
<i>ūti:</i>	protection; growth of the god in a human being
<i>vṛshabha:</i>	bull, the mighty one; one who showers gifts, the supreme person
<i>vāja:</i>	plenitude, plenty of everything
<i>vedhaḥ:</i>	ordainer or arranger of all actions in nature
<i>vrata:</i>	workings of the divine law; not the human observances

For more examples, see the book 'Semantics of Rig Veda', SAKSI. The SAKSI book, 'Rig Veda Samhita: Maṇḍala 5' has a glossary of 400 words. The book, 'Sri Aurobindo's glossary' compiled by A.B. Purani has several thousand words in 450 pages.

(x) Abbreviations

Ar.:	Aranyaka
Brh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire, by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SKR:	S.K. Ramachandra Rao
SV:	Has two meanings, in the entries below
SV, SA:	The Secret of the Veda, by (SA)
SV (123):	Mantra 123 of the Sāmaveda Samhita
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Araṇyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3. Anuvāka 5. Prapāṭhaka 6. Kāṇḍa 4 of TS

- U: Upaniṣhad
- Uṣṇik (8/8/12): Uṣṇik metre with three pāda-s with the numbers of syllables in them as indicated, to a total of 28.
- VS: Vājasaneyi Samhitā of SYV
- VS (15.7): Mantra 7 in adhyāya 15 of VS
- A (b,c): The metre with name A, having 'c' pāda-s, each with 'b' syllables
- Trīṣṭup (11,4): Trīṣṭup metre with 4 pāda-s, each having 11 letters, a total of 44.

122. All-gods

Riṣhi: Kakṣhivān Dairghatamasah Aushijah
(The five sukta-s (122-126) have same riṣhi)

- 1.122.1: Bring the Soma to the yajna, O Maruts
- 1.122.2: O Dawn and Night, hasten on our call
- 1.122.3: May Sun and Vāyu make us joyful
- 1.122.4: Fashion within yourself the son of waters
- 1.122.5: I hymn Ashvins and Pūshan for gifts of bliss
- 1.122.6: Our call for inspired knowledge
- 1.122.7: Dispel the ignorance and poverty
- 1.122.8: I laud the achievements of the gods
- 1.122.9: Haters of gods have diseases of the heart
- 1.122.10: One with inspired prayer and lavish in gifts
- 1.122.11: O Gods, appreciate your adorer
- 1.122.12: Gods establish the might and Soma in the seer
- 1.122.13: Gods, deliverers, brighten things
- 1.122.14: May gods grant us the supreme good
- 1.122.15: Four childish sons

Metre: Triṣṭup

[*Vishve-devāḥ* (All-gods) refers to the collective of all the gods in cosmos. Only a small number of gods such as Agni etc., are explicitly mentioned. Sūkta-s 164 and 186 are also dedicated to All-gods.]

1.122.1:

Bring the Soma to the bountiful Rudra in the yajna (3),
which is to be protected by you (1),
O swift-tempered (Maruts) (2).

I praise the mighty (*asura*) Rudra in heaven (4),
who is like an impelling force for the heroes (5).

(I also praise) the Maruts in the heaven and earth (6).¹

[*iṣhudhyavaḥ*: impelling forces, (5.41.6)]

¹ प्र वः पान्तं (1), रघुमन्यवो (2), अन्धो यज्ञं रुद्राय मीळ्हुपै भरध्वम् (3),
दिवो अस्तोषि असुरस्य (4), वीरैः इषुध्येवं (5), मरुतो रोदस्योः (6)

1.122.2:

O Dawn and Night who impart knowledge in many ways (2),
 (hasten) like a dutiful wife to the first call for our growth (1).
 Having perfect vision having the golden lustre of Sun (4),
 she inhabits a body with a form which puts down foes (3).²

[*vi-utaḥ*: appropriate (S); *sudṛṣhi*: perfect vision;
starī: barren (usual meaning): to put down foes, see (8.75.7);
atkam: robes, form, (5.55.6); *vasāna*: inhibits;]

1.122.3:

May the all-pervading (Sun), who illumines all, delight us (1).
 May Vāyu who showers us with waters make us joyful (2).
 O Indra and Parvata, render us intense (for progress) (3).
 May all the gods grant us our aspiration (4).³

[*parvata*: deity of hill symbolizing the mountain of existence to be
 climbed; The dual deities Indra-Parvata are also mentioned in
 (132.6).

vasarhā: one who illumines (*vasaḥ*) and destroys darkness (*hā*);
vasaḥ: (you) illumine, (7.8.3);

Line 4: May they grant us the supreme good;

varivasyantu: grant us aspiration, (5.42.12), give supreme good,
 (7.56.17); *varivaḥ*: supreme good, (5.29.11);

This verse is also in TS (2.1.11.6)]

² पत्नीव पूर्वहूतिं वावृध्यां (1), उपासानक्ता पुरुधा विदाने (2),
 स्तरीः न अत्कं वि-उतं वसाना (3), सूर्यस्य श्रिया सुदृशी हिरण्यैः (4)

³ ममत्तुं नः परिज्मा वसर्हा (1), ममत्तु वातौ अपां वृषण्वान् (2),
 शिश्रितम् इन्द्रापर्वता युवं नः (3), तन्नो विश्वे वरिवस्यन्तु देवाः (4)

1.122.4:

At the onset of the whitening dawn (2).

I, son of Ushik, worship with offerings (4).

May traveling (Ashvins) who are glorious guard us (1,3).

Fashion the son of the waters (within yourself) (5).

The mortals approach with the offerings the mothers (6).⁴

[Line 5 is similar to line 1, in (5.43.14);

prakṛṇudhvam: fashion, (10.6.5), create, (4.3.1);

pāntam: protect, (8.40.12); (note: *pātam* means drink, not *pānta*)

vyanta: travelers, (6.1.4); moving, (1.127.3);

mātarā: mothers, day and night;

rāspinasya: offerings; similar to *rāspirāsaḥ* in (5.43.14)]

1.122.5:

I, son of Ushik invoke you with a hymn uttered loudly (1),

just as the one uttered by the Rishi Goṣha, (O Ashvins) (2),

for the cure of the whitening skin disease (3).

I utter the hymn (5),

to you and Pūshan in front, for the gifts of bliss (4).

(I address the hymn) to Agni, who spreads the riches (6).⁵

[The help to the lady Goṣhā by Ashvins is mentioned in (1.117.7).

ruvantam: proclamation, loudly addressed;

dāvana: gifts of bliss (*vana*);]

⁴ उ॒त॒ त्वा॒ मे॒ य॒श॒सा॒ (1), श्वे॒त॒ना॒यै॒ (2), व्य॒न्ता॒ पा॒न्ता॒ (3), औ॒शि॒जो॒ हु॒व॒ध्यै॒ (4),

प्र॒ वो॒ न॒पा॒त॒म॒पां॒ कृ॒णु॒ध्वं॒ (5), प्र॒ मा॒त॒रा॒ रा॒स्वि॒न॒स्य॒ आ॒योः॒ (6)

⁵ आ॒ वो॒ रु॒व॒ण्यु॒म् औ॒शि॒जो॒ हु॒व॒ध्यै॒ (1), घो॒षे॒व॒ (2), शंस॒म॒र्जु॒न॒स्य॒ न॒शे॒ (3),

प्र॒ वः॒ पू॒ष्णे॒ दा॒व॒न् औ॒ अ॒च्छां॒ (4), वो॒चे॒य॒ (5), व॒सु॒ता॒ति॒म् अ॒ग्नेः॒ (6)

1.122.6:

O Mitra-Varuṇa, hear our call for inspired knowledge (1).
 May the inspired knowledge be everywhere in the house (2).
 May Sindhu, the well-known giver, hear our call (3).
 May he, having heard our call well (4),
 make (our) body perfect with his energies (waters) (5).⁶

[*sukṣhetra*: perfect body;
sīm: everywhere, (2.28.4, Yāska)]

1.122.7:

O Mitra-Varuṇa, I laud you (1),
 for your gift of a hundred Ray-cows to Pajra (2),
 which gives satisfying fullness in the yajna-movement (3).
 Coming in their well-known and beloved car (4,7),
 may they establish nourishment in me (5).
 May they dispel the ignorance and poverty in me (6).⁷

[*prkṣhaḥ*: satisfying fullness, (2.1.15), satisfactions, (1.71.7);
yāmaḥ: movement, (10.20.9);
nirundhānaḥ: to dispel ignorance and poverty, (1.53.4) (KS)]

1.122.8:

I laud the achievements and the vast opulence (of gods) (1).
 May we, heroic men obtain them together (2).
 The people have made Pajra-s (like me) full of plenitude (3).
 I, a seer, am endowed with cars and life-energies (4).⁸

⁶ श्रुतं मे मित्रावरुणा हव इमा (1), उत श्रुतं सदेने विश्वतः सीम् (2),
 श्रोतुं नः श्रोतुरातिः (3), सुश्रोतुः (4), सुक्षेत्रा सिन्धुरद्भिः (5)

⁷ स्तुषे सा वा वरुण मित्र (1), रातिः गवां शता (2), पृक्ष्यामेषु पञ्चे (3),
 श्रुतरथे प्रियरथे (4), दधानाः सद्यः पुष्टिं (5), निरुन्धानासौ (6), अगमन् (7)

⁸ अस्य स्तुषे महिमघस्य राधः (1), सचा सनेम नहुषः सुवीराः (2),
 जनो यः पञ्चेभ्यो वाजिर्नीवान् (3), अश्वावतो रथिनो मह्यं सूरिः (4)

[Kakṣhīvan, the poet of this verse belongs to the lineage of Pajra, as mentioned in (1.126.4);

rathinaḥ: movements, cars;

Line 2: them: achievements and opulence in line 1.]

1.122.9:

O Mitra-Varuṇa, persons who do you wrong (1),
who harm you in crooked ways (3),
and those who do not press the Soma (2),
they by themselves establish the disease in their hearts (4).
But the seeker of truth by utterances wins the Soma (5).⁹

[*āpan*: (they) won, (4.1.4)]

1.122.10:

The hero moves undaunted in all battles (4),
even if facing powerful foes (1).
Yoked with powerful horses, he is most strong among men (2);
He is with inspired prayer and is generous in gifts (3).¹⁰

[*gūrta*: prayer; *gūrta-shravaḥ*: inspired prayer]

1.122.11:

O kings of the immortal delight (2),
hear this call of the mortal seer and come here (1).
O you who pervade the midworld (3),
appreciate the greatness of achievements of your adorer (5),
who is without protection (4).¹¹

⁹ ज॒नो॒ यो मि॒त्रावरु॑णौ अ॒भि॒धुक् (1), अ॒पो न वाँ सु॒नोति॑ (2), अ॒क्ष्णया॑धुक् (3),
स्व॒यं स यक्ष्मं॑ हृद॒ये नि ध॑त्त (4), आप॒ यदी॑ हो॒त्राभिः॑ ऋ॒तावा॑ (5)

¹⁰ स ब्रा॒धतो॑ नहु॒षो (1), दंसु॑जूतः शर्ध॑स्तरो न॒रां (2), गूर्त॑श्रवाः
वि॒सृष्ट॑रातिः (3), याति॑ बा॒ल्लुसृ॑त्वा वि॒श्वा॒सु पृ॑त्सु स॒द॒मि॒त् शूरः॑ (4)

¹¹ अध॒ ग॒म॒न्ता नहु॑षो ह॒वँ सू॑रेः श्रो॒तां (1), राजा॑नो अ॒मृ॒तस्य॑ म॒न्द्राः (2),
न॒भो॒जु॒वो (3), यत् नि॒र॒व॒स्य (4), राधः॑ प्र॒श॒स्तये॑ म॒हि॒ना रथ॑वते (5)

[*prashastim*: word of praise, (1.70.5), (7.6.1);
niravasya: one without protection;
rathavate: one with chariot, (your adorer);
nahuṣaḥ: mortal]

1.122.12:

(The gods) have declared (2),
 “we shall establish in the illumined seer the might (1),
 and the ten-fold Soma sought by him” (3).
 May all the gods who delight in the riches and splendour (4),
 grant (or accept) the plenitude in the sacrifices (5).¹²

[*prabhṛteṣhu*: sacrifices, (5.41.4)
rāran: *raran*: to delight, (*rāranta*; 5.54.13); to play;
namshi: to seek, (6.51.12)]

1.122.13:

We delight in the ten-fold foundation (of the yajna) (1),
 to which come (the priests) carrying the ten types of food (2).
 What can the kings *Iṣṭāshva* and *Iṣṭarashmi* do (3),
 against the gods the deliverers who brighten things (4).¹³
 [*ṛnjate*: to brighten, (1.6.9), to crown, (2.1.8); the gods accomplish
 the task or crown the sacrificer;
dhaseḥ: foundation, (3.7.3); *taruṣaḥ*: the deliverer, (6.15.13);
nṛṇ: gods;

Line 4: The kings cannot do anything against the yajna (or
 sacrificer) since the yajna is supported by the gods, the deliverers.]

¹² एतं शर्धं धाम यस्य सूरः (1), इति अबोचन् (2), दशतयस्य नशं (3),

द्युम्नानि येषु वसुतांती रारन् विश्वे (4), सन्वन्तु प्रभृथेषु वाजम् (5)

¹³ मन्दांमहे दशतयस्य धासेः (1), द्विः यत् पञ्च बिभ्रंती यन्ति अन्ना (2),

किम् इष्टार्थं इष्टरश्मिरेत ईशानासः (3), तरुष ऋजते नृन् (4)

1.122.14:

May the All-gods grant us the supreme good (2),
and children with golden ears and jeweled-necks (1).

May the gods desire our hymns and our rays (3),
granting us happiness in both the realms (4).¹⁴

[*aryaḥ*: delightful; aspirants, (4.2.18);

arṇaḥ: son (S); *ā chikanta*: desire;

giraḥ ā jagmuṣhīḥ: hymns coming out of (our mouths);

usrā: Ray-cows, mental rays of knowledge;

maṇigrivaḥ: necks with gems (which offer
protection against hostiles)]

1.122.15:

The four childish sons of Masharshāra (1),
and the three sons of victorious Āyavasah (annoy) me (2).

O Mitra-Varuṇa, may your spacious car (3),
united with the rays, blaze before them like the Sun (4).¹⁵

[*syūma*: sewn, united, (1.112.6);

gabhastiḥ: rays of knowledge, (1.82.4);

Line 4: The blazing chariot may cause fear in these childish
persons]

¹⁴ हिरण्यकर्णं मणिग्रीवम् अर्णः (1), तन्नो विश्वे वरिवस्यन्तु देवाः (2),

अर्यो गिरः सद्य आ जग्मुषीः आ उस्त्राः चाकन्तु (3), उभयेषु अस्मे (4)

¹⁵ चत्वारो मा मशशरिंस्य शिश्वः (1), त्रयो राज्ञ आयवसस्य जिष्णोः (2),

रथो वा मित्रावरुणा दीर्घाप्ताः (3), स्यूम-गभस्तिः सूरौ न अद्यौत् (4)

123. The Goddess Dawn

Riṣhi: Kakṣhivān Dairghatamasah

1.123.1: The gods have ascended the car of Uṣha

1.123.2: Uṣha has repeated births

1.123.3: Gods declare us sinless

1.123.4: Ahana (dawn) goes from house to house

1.123.5: Drives away the supporter of evil

1.123.6: Manifests riches hidden by *tamas*

1.123.7: Day and Night, complementary

1.123.8: Each dawn goes around once

1.123.9: Supreme name of the days

1.123.10: Smiling youthful bride

1.123.11: Uṣha and other dawns

1.123.12: The dawn carries the name of bliss

1.123.13: Establish the will in us leading to bliss

Metre: Triṣṭup

1.123.1:

Yoked is the wide car of the goddess of understanding (1).

The immortal gods have ascended it (2).

The noble and vast (goddess) has arisen from the darkness (3),
making conscious the human habitation (4).¹

[*dakṣhiṇāya*: goddess of understanding or discrimination, (5.1.3),
Uṣha;

viḥāyā: the vast, (6.13.6), vast in the wideness, (8.23.19);

chikitsanti: making conscious]

¹ पृथू रथो दक्षिणाया अयोजि (1), एनं देवासो अमृतांसो अस्थुः (2),

कृष्णात् उदस्थात् अर्या विहायाः (3), चिकित्सन्ती मानुषाय क्षयाय (4)

1.123.2:

The supreme (goddess) is aware of all the worlds (1).
 The victorious one conquers the plenty and is vast (2).
 The youthful one looks on everything from the high (3).
 The supreme Dawn who has repeated births has come (4),
 invoked from the earliest times (5).²

[*pūrvā*: ancient one, (3.17.5); supreme, (7.6.3)
sanutrī: conqueror, (10.7.4)]

1.123.3:

O Divine Dawn of perfect birth, you protect the mortals (2),
 by distribution of their share (of light) among men and gods (1).
 May the god Savitā declare us sinless (3,5),
 so that (the light of) Sūrya may come to our abode (4,6).³

[*damūnā*: dwelling, (3.1.11), (1.140.10);

Lines 4-6: Recall that both Sūrya and Savita are two aspects of same deity. When the dynamic aspect, Savita, declares us sinless, then the light of Sūrya enters our bodies (abodes).]

1.123.4:

Bearing the (power of) name above, day after day (2),
 Ahanā goes in front of house and house (1),
 comes perpetually bringing the light of heaven (3).
 She enjoys the most essential riches (4).⁴

[*agram*: essential part, summit;
ahanā: a name of Uṣhas, the goddess of Dawn; occurs once;
bhajatc: enjoys; *sishāsasi*: to bring, (8.95.9)]

² पूर्वा विश्वस्मात् भुवनात् अबोधि (1), जयन्ती वाजं बृहती सनुत्री (2),
 उच्चा वि अख्यत् युवतिः (3), पुनः भूः आ उषा अंगन् प्रथमा (4), पूर्वहूतौ (5)
³ यद्य भागं विभजासि नृभ्य (1), उषो देवि मर्त्यत्रा सुजाते (2),
 देवो नो अत्र सविता (3), दमूना (4), अनागसो वोचति (5), सूर्याय (6)
⁴ गृहंगृहम् अहना याति अच्छा (1), दिवेदिवे अधि नामा दधाना (2),
 सिषासन्ती द्योतना शश्वत् आगात् (3), अग्रम् अग्रमिद् भजते वसूनाम् (4)

1.123.5:

Adore Uṣha first, she of true words (2).

She is the sister of Bhaga and the companion of Varuṇa (1).

With the car of Uṣha, we conquer (5),

the supporter of evil (4),

and he departs later (3).⁵

[*aghasya dhātā*: supporter of evil;

jāmi: companion, (8.72.4);

daghyā: to depart (Yāska), (occurs once)]

1.123.6:

May true words dart upwards (1).

May the goddess of many thoughts also dart up (2).

Let the blazing fires dart upwards (3).

May the wide-shining Uṣha manifest (5),

the desirable riches hidden by darkness and ignorance (4).⁶

[*vibhātī*: wide-shining, (3.6.7)

ut-īratam: ascend upwards, (8.44.4); *sūnṛta*: true words;

puramdhi: goddess of many thoughts;]

1.123.7:

The day moves together (with night) in many forms (1).

One of them (night) goes backward (2),

the other goes forward (*abhi*) (3).

One has made the (place of) hiding (5).

The other encompasses the darkness (4).

With her shining car, Uṣha illumines all (6).⁷

⁵ भगस्य स्वसा बरुणस्य जामिः (1), उषः सूनृते प्रथमा जरस्व (2),

पश्चा स दध्या (3), यो अघस्य धाता (4), जयेम तं दक्षिण्या रथेन (5)

⁶ उदीरतां सूनृता (1), उत् पुरंधीः (2), उदग्रयः शुशुचानासौ अस्थुः (3),

स्पार्हा वसूनि तमसा अपंगूल्हा (4), आविष्कृण्वन्ति उषसौ विभातीः (5)

⁷ अप अन्यत् एति (1), अभ्यन्यत् एति (2), विषुरूपे अहनी सं चरिते (3),

परिक्षितोः तमौ (4), अन्या गुहा अकः (5), अद्यौत् उषाः शोशुचता रथेन (6)

[*akāḥ*: has made (7.8.2);

parikṣhitā: dwell encompassing (all), (3.7.1);

Line 5: The night hides the dawn]

1.123.8:

(The dawns) are same today and the same tomorrow (1).

They accompany the wide space of Varuṇa (Sun) (2),

the blameless (dawns) (proceed) by three hundred yojana-s (3).

Each in its will goes around at once (4).⁸

[*sadrśhī*: (to be) same, (3.52.8);

sachante: closely companion (10.5.4);]

1.123.9:

She knows the supreme name of the days (1).

The brilliant one is born white-shining, out of darkness (2).

She, the maiden of the truth, does not impair the planes (3).

Day after day she moves fully accomplishing (her works) (4).⁹

[*ācharante*: moves about, (7.76.3); *yoshā*: maiden;

niṣhkr̥tam: fully accomplished, (1.2.6);

ahnaḥ: days, (5.1.4);

dhāma: planes or realms like matter (*anna*), life (*prāṇa*) etc.

nāma: name, the power indicated by it;]

1.123.10:

With a body which is visible to all like that of a maiden (1),

(you) goddess, go to the shining one who aspires for you (2).

Like a smiling youthful (bride) (3),

you bare your bosom in front, you wide-shining (4).¹⁰

⁸ स॒दृशी॒रय॒ स॒दृशी॒रिदु॒ श्वो (1), दी॒र्घं संच॑न्ते ब॒रुण॑स्य॒ धाम॑ (2),

अ॒न॒व॒द्याः त्रिं॒शतं॑ यो॒ज॒नानि॑ (3), एकै॒का क्र॑तुं परि॑ यन्ति स॒द्यः (4)

⁹ जान॑ति अ॒हः प्रथ॑मस्य॒ नाम॑ (1), शु॒क्रा कृ॑ष्णात् अ॒जनि॑ष्ट श्वि॒तीची॑ (2),

ऋ॒तस्य॑ योषा॒ न मि॑नाति॒ धाम॑ (3), अ॒ह॒रहः॑ निष्कृ॒तम् आ॒चर॑न्ती (4)

¹⁰ क॒न्ये॒व त॒न्वा शा॑श॒दानौ॑ (1), एषि॑ देवि॒ देव॑म् इय॑क्षमाणम् (2),

स॒स्मर॑य॒माना॑ युव॒तिः (3), पु॒रस्ता॑त् आ॒विः वक्ष॑सि॒ कृणु॑षे वि॒भ्राती॑ (4)

[*shāshadānāḥ*: one who is visible to all, (Yāska);
iyakṣantaḥ: they who aspire, (10.4.1)]

1.123.11:

Shining like a bride decorated by her mother (1),
 you willingly display your body for being seen (2).
 O blissful Uṣha, you shine wider (3),
 so that other dawns cannot approach you (4).¹¹

[The physical dawns cannot approach the power of the spiritual dawn since the latter destroys both the ignorance and darkness.
vitaram: wider, (6.1.11); *nashat*: to reach, (8.19.6)]

1.123.12:

She with life-energies, rich in light, has all desirables (1).
 She labours with the rays of Sun (in destroying darkness) (2).
 They move away, come back again (3).
 The dawn (Uṣha) carries the name of bliss (4).¹²

[*bhadram*: the happiness of the rich action and right activity, happy-good; the happiness which is good for the growth of our powers and our ascent;

vahamānā: to carry, *yatamāna*: labours, (5.4.4);]

1.123.13:

Following continuously the course of the Ray of truth (1),
 establish in us the will leading to bliss (2).
 O Uṣha, on being called perfectly, break forth into dawn (3).
 Make us have the riches and the opulence (4).¹³

¹¹ सुसंकाशा मातृमृष्टेव योषा (1), आविः तन्वँ कृणुषे दृशे कम् (2),

भद्रा त्वमुषो वितरं व्युच्छ (3), न तत्तै अन्या उषसौ नशन्त (4)

¹² अश्वावतीः गोमतीः विश्ववारा (1), यतमाना रश्मिभिः सूर्यस्य (2),

परां च यन्ति पुनरा च यन्ति (3), भद्रा नाम वहमाना उषासः (4)

¹³ ऋतस्य रश्मिम् (1), अनु-यच्छमाना (2), भद्रंभद्रं क्रतुम् अस्मासु धेहि (3),

उषो नो अद्य सुहवा व्युच्छ (4), अस्मासु रायो मघवत्सु च स्युः (5)

[*vi uchchha*: break forth into dawn, (5.79.2);
anu-yachchhamānaḥ: follow continuously without interruption,
 (7.56.13);]

124. Dawn

Rīṣhi: Kakṣhīvān Dairghatamasah

- 1.124.1: Fire of aspiration kindled
- 1.124.2: Uṣha, first of eternal dawns
- 1.124.3: Follows perfectly the law of truth
- 1.124.4: Wakes her sleeping children
- 1.124.5: Displays her rays of intuition
- 1.124.6: She does not skip the little ones or the great
- 1.124.7: Like one climbing the hall of justice
- 1.124.8: Dawn reveals the world
- 1.124.9: New dawns shine on us
- 1.124.10: Dawn awakens the gods to fill us
- 1.124.11: Creates her host of rays
- 1.124.12: You carry abundantly the happiness for all
- 1.124.13: Increase us who are full of aspiration

Metre: Triṣṭup

1.124.1:

When the fire is kindled, the spiritual dawn shines out (1),
 moves wide, spreading the light widely like the raising Sun (2).
 May the God Savitā grant us swiftly our desires (3),
 and bring to our attention (5),
 the two-footed felicities and the four-footed felicities (4).¹

[*ashret*: moves wide, (7.3.4); *agnā*: fire of aspirations;

ittyai: to our attention, (1.113.6);

uchchhanti: shines out, (1.71.1);

chatuṣpat: the four-footed, the felicities of matter, life, mind and
 supermind (*svar*)]

¹ उषा उच्छन्ती समिधाने अग्रा (1), उद्यन् सूर्य उर्विया ज्योतिः अश्रेत् (2),
 देवो नो अत्र सविता नु अर्थं प्रासावीद (3), द्विपत् प्र चतुष्पत् (4), इत्यै (5)

1.124.2:

Never transgressing the divine laws of working (1),
 she diminishes our mortal life-span (2).
 Model of the countless dawns that have come earlier (3),
 Uṣha is the first of the eternal dawns to come (4),
 to shine out (5).²

[Line 1: cf (1.92.12);

Line 2: by diminishing our mortal periods, she increases our period
 of immortality; also in (1.92.11);

Line 4: Ref. (1.113.8); Line 3: Ref. (1.113.15);

īyushīṇām: dawns that are past; *āyatinam*: to come]

1.124.3:

The daughter of heaven is seen in front (1).
 Robed in light, she comes of one mind in front (2).
 She follows perfectly the path of truth (3).
 As one who is wise and knows (4),
 she hedges not in our regions (5).³

[Lines 3-6: cf (5.80.4); *purastat*: in front;

adarshi: seen, (5.1.2); *prati*: in front;

sādhū: perfectly, one who achieves perfection]

1.124.4:

She is seen nearby with her breast like the Sun (1,2).
 Like Nodha (riṣhi) she manifests many pleasing objects (3).
 Like a mother she awakens her sleeping children (4).
 Like the dawns which have come earlier (6),
 she repeatedly comes without fail (5).⁴

² अमिनती दैव्यानि ब्रतानि (1), प्रमिनती मनुष्या युगानि (2),

ईयुषीणाम् उपमा (3), शश्वतीनाम् आयतीनां प्रथमा (4), उषा व्यद्यौत् (5)

³ एषा दिवो दुहिता प्रति अदर्शि (1), ज्योतिर्वसाना समना पुरस्तात् (3),

ऋतस्य पन्थाम् अन्वेति साधु (3), प्रजानतीव (4), न दिशौ मिनाति (5)

⁴ उपो अदर्शि (1), शुन्युवो न वक्षो (2), नोधा इव आविः अकृत प्रियाणि (3),

अद्भसत् न संसतो बोधयन्ती (4), शश्वत्तमागात् पुनः (5), आ-ईयुषीणाम् (6)

[*admasat*: one seated in the house, (8.44.29), one who provides food, mother; *adma*: assimilating the food;

īyushhīnām: see (1.124.2);

Line 5: could refer to the ladies getting up in the morning (S)]

1.124.5:

Born in the hill of the all-pervading midworld (1),

she displays her rays of intuition (2).

She is placed on the lap of the parents (5),

she fills the two with her light (4).

Wide, (the light) spreads a supernal seat (for the gods) (3).⁵

[Line 3: as in (10.110.4); This line in (10.110.4) has the following extension: it spreads a supernal seat of happy ease for the gods and Aditi.

vitaram: wide;

gavām: rays; *varīya*: superior seat, (10.70.5), supernal, (10.110.4);

ketum: light of intuition, (5.7.4, 4.7.4)]

1.124.6:

To the multitudes seen by her, this dawn (1),

does not neglect (to give light) (3),

both to her companions and those who are not (2,4).

With her faultless body visible for all shining widely (5,7),

she does not skip the little ones or the great (6).⁶

[*vṛṇakti*: turn away, (6.47.17)? *jāmim*: companion, (4.4.5)

purutami: multitudes, (8.102.7)]

⁵ पूर्वे अर्धे रजसो अस्त्यस्य (1), गवां जनित्री अकृत प्र केतुम् (2),

व्यु प्रथते वितरं वरीय आ (3), उभा पुणन्ती (4), पित्रोरुपस्था (5)

⁶ एवेदेया पुरुतमा दृशे (1), कं न अजामिं (2), न परि वृणक्ति (3), जामिम् (4),

अरेपसा तन्वा शाशदाना (5) न अर्भात् ईषते न महो (6), विभाती (7)

1.124.7:

She goes to the west (2),
 like a brotherless woman going to a man (1),
 like one climbing to the hall of justice (3),
 to claim her wealth (4).
 Like a wife eager to please the husband (5),
 Uṣha, well-robed, is shining like a smiling person (6),
 her form travels ever nearer to all (7).⁷

[Line 7: same as in (5.80.6);

gartā: hall of justice (Yāska), it has several other meanings also;
gartam: car, (5.62.8);]

1.124.8:

Night has prepared the birthplace for her sister (dawn) (1).
 Making her see this, she departs (2).
 Dispersing (darkness) with the rays of Sun (3),
 she (Dawn), luminously adorned, reveals the world (4),
 like a collection of lightnings (5).⁸

[*svasā*: sister, night;

vrāḥ: group; *samanaga*: lightnings;

añji-angkte: reveals, (5.1.3);

añji: luminously adorned, (5.57.5)]

1.124.9:

Of all the sisters who have gone before (1),
 a later one follows the earlier one hereafter everyday (2).
 Many new dawns, like the ancient ones (3),
 shine on us the good days bringing joy and opulence (4).⁹

⁷ अ॒भ्रा॒तेव॑ पुं॒स (1), ए॒ति प्र॒ती॒ची (2), ग॒र्त॒-अरु॒णि॒व (3), स॒नये॑ ध॒ना॒नाम् (4),
 ज्ञा॒ये॒व प॒त्यं उ॒श॒ती (5), सु॒वा॒सा उ॒पा ह॒स्त्रे॒व (6), नि रि॒णी॒ते अ॒प्सः (7)

⁸ स्व॒सा स्व॒स्त्रे ज्या॒य॒स्यै योनि॑म् अ॒रैक् (1), अपै॑ति अ॒स्याः प्र॒ति॒चक्ष्यै॑व (2),
 व्यु॒च्छन्ती॑ र॒श्मि॒भिः सूर्य॑स्य (3), अ॒ज्यङ्गे (4), स॒मन॒गा इ॒व ब्राः (5)

⁹ आ॒सां पू॒र्वा॒साम् अ॒हंसु॑ स्व॒सृ॒णाम् (1), अप॑रा पू॒र्वा॒म् अ॒भ्यै॑ति प॒श्चात् (2),
 ताः प्र॒त्न॒वन् न॒व्य॒सीः (3), नू॒नम॒स्मे रे॒वत् उ॒च्छन्तु॑ सु॒दिना॑ उ॒पासः॑ (4)

[*sudina*: good days;]

1.124.10:

O Dawn, queen of plenty, awaken the (gods) to fill us (1);
but let the Paṇi-s sleep unawakened forever (2).
Shine richly for the lords of plenty (3).
Shine richly for him who affirms thee (4),
and wears out (the foes) (6).
You are the truth (5).¹⁰

[Paṇi-s: the miserly demons;
jārayantī: *jarayanti* (*pada pāṭha*): to wear out, (1.92.10)]

1.124.11:

Young, she shines out before us (1);
she has created (or yokes) her host of the ruddy rays (2).
Now perceptive vision has become the wide dawn (3,5),
whose naught was before (4).
The Agni (will-power) is established in house and house (6).¹¹
[*asati*: naught, non-existent; *praketu*: perceptive vision,
ketunā: perceiving mind, (1.36.14)
Line 4: The same perceptive vision was earlier the night, (the
naught)]

1.124.12:

On your dawning, the birds rise from their nests (3,1);
the human beings (arise for work) as the seekers of food (2).
O goddess Uṣha, for the mortal, the offerer of sacrifice (6),
who is near you (or close to you) (4),
you carry the happiness (*vāma*) in abundance (5).¹²

¹⁰ प्र बोध्य उपः पृणतो मघोनि (1), अबुध्यमानाः पणयः ससन्तु (2),
रेवत् उच्छ मघवद्भ्यो मघोनि (3), रेवत् स्तोत्रे (4), सूनृते (5), जारयन्ती (6)

¹¹ अवेयम् अश्वेद् युवतिः पुरस्ताद् (1), युङ्क्ते गवाम् अरुणानाम् अनीकम् (2),
वि नूनम् उच्छात् (3), असति (4), प्र केतुः (5), गृहंगृहम् उप तिष्ठाते अग्निः (6)

¹² उत् ते वयश्चिद् वसतेः अपसन् (1), नरंश्च ये पितृभाजो (2), व्युंष्टौ (3),
अमा सते (4), बहसि भूरि वामम् (5), उपो देवि दाशुषे मर्त्याय (6)

[Verse same as in (6.64.6);

pitu: Soma (or food) pressed out of work,

bhājayata: to share, (10.9.2); *vāma*: happiness;

pitu bhājah: the seeker of food;

pitum papivān: to drink the Soma food (1.61.7); (*pitu* cannot be father); see (1.187) for more on Soma-food.]

1.124.13:

O Uṣha, fit to be lauded, we glorify you with the hymn (1).

Increase us who are full of aspiration (2).

O goddess, may we obtain from you protection (3),

and plenty in hundreds and thousands (4).¹³

[*uṣhāti*: full of aspiration, (7.17.2);

brahmaṇa: the potent word, (3.18.3); hymn]

125. Givers

Riṣhi: Kakṣhīvān Dairghatamasah

1.125.1: Aspirant becomes conscious at the onset of dawn

1.125.2: One who is traveling at the onset of dawn

1.125.3: True words increase one

1.125.4: Light flows from all sides

1.125.5: Rivers nourish him with discernment

1.125.6: To enjoy immortality

1.125.7: All the grief comes to the non-givers

Metre: 1-3, 6-8, Triṣṭup; 4-5 Jagatī

¹³ अस्तौद्भवं स्तोम्या ब्रह्मणा (1), मे अवीवृधध्वम् उ॒श॒तीः उ॒पा॒सः (2),
युष्माकं दे॒वी॒रव॑सा सनेम (3), सह॒स्रिणं॑ च श॒तिनं॑ च वा॒जम् (4)

1.125.1:

With the onset of the morning (2),
 the (goddess) Dawn founds the ecstasy (in the aspirant) (1,3).
 Accepting it, he becomes conscious (4),
 and establishes it firmly within himself (5).
 By it he increases the life of the successors (or sons) (6),
 with hero-strengths and unites them with nourishing felicities (7).¹

[*sachate*: to unite, (1.140.7);

prātā: the goddess dawn;

dadhate: founds; *dhatte*: establishes;

ratna: ecstasy, (1.1.1)

The *anukramaṇi* states that the entire sūkta is in praise of the gifts given by (the king) Svanaya to the Rishi Kakṣhivān. S interprets this sūkta based on an anecdote connected with this gift. We interpret this sūkta without reference to the anecdote.]

1.125.2:

Like (a hunter) snaring animal, with riches (Indra) binds you (5,7),
 traveling at the onset of dawn (4,6).

May Indra establish in us the vast strength (3),
 and make us rich in Ray-cows, golden lustre (1),
 and perfect life-energy (horses) (2).²

[Lines 4-7: The time of the onset of dawn is meant for contemplation. One who does not do so and travels in search of riches, becomes bound by the riches.]

padim: a moving (animal);

mukṣhījāyā: snaring;]

¹ प्रा॒ता रत्नं⁽¹⁾, प्रा॒तरि॒त्वा⁽²⁾, द॒धाति॒⁽³⁾, तं चि॒क्त्वा प्र॒तिगृ॒ह्या⁽⁴⁾,
 नि ध॒त्ते⁽⁵⁾, तेन॑ प्र॒जां व॒र्धय॑मान॒ आयू॑⁽⁶⁾, रा॒यस्पोषे॑ण स॒चते सु॒वीरः⁽⁷⁾

² सु॒गुः अ॑सत् सु॒हिर॑ण्यः⁽¹⁾, स्व॒ध्वो⁽²⁾, वृ॒हत् अ॑स्मै वय॒ इन्द्रो॑ द॒धाति॒⁽³⁾,
 यः त्वा॒ आयन्तं॑⁽⁴⁾, वसु॑ना⁽⁵⁾, प्रा॒तरि॒त्वो⁽⁶⁾, मु॒क्षीज॑येव॒ पदि॑म् उत्त॒-
 सि॒नाति॑⁽⁷⁾

1.125.3:

I desire (to laud) your perfect deed in the morning (2),
by coming with a car laden with riches (1,4),
and protecting the sacrifice (3).

May you drink the pressed out rapturous Soma (5).

By your true words, increase in me, O master and hero (6).³

[*āyam*: to come (Indra's coming);

iṣṭeḥ: sacrifice; *putram*: to protect (S),

kṣhayaḥ-vīraḥ: master and hero, (8.19.10)]

1.125.4:

The rivers (energies) flow bringing happiness (1).

The Ray-cows come to him (3),

who has sacrificed and will sacrifice (in future) (2).

The streams of light from all sides flow to him (5),

who fills and satisfies the seekers of inspired knowledge (4).⁴

[*pr̥ṇantam*: to fill; *papurim*: to satisfy;

ghṛtam: light, (2.3.11);

This verse is in TS (1.8.22.15)]

1.125.5:

He who fills the gods (with adoration), goes to the gods (2),

and stays in (the supreme seat) beyond heaven (1).

For him, the waters come with the light (3).

The rivers nourish him always with discernment (4).⁵

³ आयमय (1), सुकृतं प्रातः इच्छन् (2), इष्टेः पुत्रं (3), वसुमता रथेन (4),

अंशोः सुतं पायय मत्सरस्य (5), क्षयद्वीरं वर्धय सूनृताभिः (6)

⁴ उपं क्षरन्ति सिन्धवो मयोभुव (1), ईजानं च यक्ष्यमाणं च (2), धेनवः (3),

पृणन्तं च पर्पुर्णि च श्रवस्यवौ (4), घृतस्य धारा उपं यन्ति विश्वतः (5)

⁵ नाकस्य पृष्ठे अधितिष्ठति श्रितो (1), यः पृणाति स ह देवेषु गच्छति (2),

तस्मा आपौ घृतम् अर्षन्ति (3), सिन्धवः तस्मा इयं दक्षिणा पिन्वते सदा (4)

[*arshanti*: to come; *shrītaḥ*: lodged, (3.9.3);
dakṣhiṇa: discernment; intuitive judgment, (10.69.8)
nākasya pr̥sthā: triple principle beyond heaven; supreme seat of
the Viṣṇu]

1.125.6:

They with discernment are rich in variety (1).
The Suns in heaven shine on those with discrimination (2).
They with discrimination enjoy the immortality (3).
The life-span of those with discrimination is greatly increased (4).⁶
[*sūryāsaḥ*: Suns; (10.88.18) poses the question, 'how many Suns are
there', (*kati sūryāsaḥ*);
dakṣhiṇa: discrimination, discernment (in all verses); ritualists
interpret is as, 'the fees given to the priests'.
Regarding the concept of immortality and enjoyment in the Veda,
see the note in (1.164.27).]

1.125.7:

Those who give are far away from calamities (1).
The wise persons are not worn out (2),
since they follow the perfect law of working (3).
Some one else (*anyaḥ*) (protects) these persons (4).
All the grief comes to the non-givers (5).⁷
[*paridhi*: encircling, (4.18.6);
Line 4: (literal): Some one else encircles them (with protection).
jarām: decay, (1.140.8);
jāri: subject to decay; *mā ā aran*: will not get;
pr̥ṇantam: those who give, (10.122.4)]

⁶ दक्षिणावताम् इत् इमानि चित्रा (1), दक्षिणावतां दिवि सूर्यासः (2),

दक्षिणावन्तो अमृतं भजन्ते (3), दक्षिणावन्तः प्र तिर्न्त आयुः (4)

⁷ मा पृणन्तो दुरितमेन आरन् (1), मा जांरिषुः सूरयः (2), सुव्रतासः (3),

अन्यस्तेषां परिधिरस्तु (4), कश्चित् अपृणन्तमभि सं यन्तु शोकाः (5)

126. Givers

Riṣhi: 1-5, Kakṣhīvān Dairghatamasah Aushijah; 6, Svanayah
Bhāvayavyah; 7, Romashā

- 1.126.1: King desiring only inspiration
1.126.2: King has spread his inspiration
1.126.3: Svanaya gave a hundred steeds
1.126.4: High spirited steeds
1.126.5: Pajra-s desire inspiration
1.126.6: She, ripe for enjoyment
1.126.7: Do not regard me as immature

Metre: 1-5, Triṣṭup; 6-7, Anuṣṭup

1.126.1:

I bring the unlimited lauds done with thinking mind (1),
addressed to Bhāvya, dwelling on the banks of ocean (2).
The unassailable king, desiring only inspired hearing (4),
arranged for a thousand Soma-pressings (3).¹

[*śavān*: Soma-pressings, Soma-sacrifices;

atūrtam: unassailable, (5.25.5);

bhāvya: sage, the son of seer Bhāvayavya, Svanaya by name (S)]

1.126.2:

I (Kakṣhīvān), on being requested by the mighty king (2,6),
readily accepted a hundred *niṣhka*, a hundred steeds (4,1,3),
and a hundred Ray-cows (5,7).

The king has spread his undecaying inspiration through heaven (8).²

¹ अमन्द्ान् स्तोमान् प्र भरे मनीषा (1), सिन्धावधिं क्षियतो भाव्यस्य (2),
यो मे सहस्रम् अमिमीत सवान् (3), अतूर्तो राजा श्रव इच्छमानः (4)

² शतं (1), राज्ञो नार्धमानस्य (2), निष्कान् शतमश्वान् प्रयतान् (3), सद्य आदम्
(4), शतं (5), कक्षीवाँ असुरस्य (6), गोनां (7), दिवि श्रवो अजरमा ततान (8)

1.126.3:

A hundred tawny horses were given by Svanaya (1),
along with ten chariots (3), which can carry brides (2).

A thousand and sixty Ray-cows also came (4).

After a few days, I (gave them) to my father as desired (5).³

[Line 5: I: Kakṣhivān; *sanat*: father;
abhipitve: as desired, (7.18.9)]

1.126.4:

Forty bay-colored horses yoked to ten cars (1),
lead the procession with a thousand followers in front (2).

Pajra-s, of the lineage of Kakṣhivan, purify the steeds (4),
which are high spirited and well-decorated (3).⁴

[Pajra-s: mentioned in (1.122.7, 1.122.8);
amṛkṣhanta: to purify, (9.26.1);]

1.126.5:

I have accepted satisfactions given earlier (such as) (1),
three and eight yoked chariots and Ray-cows (2).

The Prajra-s, kinsmen, having carts (3,5,7),
desire inspiration like members of a strong community (4,6).⁵

[*aridhāyasaḥ*: of inestimable value (S),]

³ उप मा श्यावाः स्वनयै न दत्ता (1), बधूमन्तो (2), दश रथांसो अस्थुः (3),
षष्टिः सहस्रमनु गव्यम् आगात् (4), सनत् कक्षीवाँ अभिपित्वे अह्वाम् (5)

⁴ चत्वारिंशद् दशरथस्य शोणाः (1), सहस्रस्याग्रे श्रेणिं नयन्ति (2),
मदच्युतः कृशनावतो (3), अत्यान् कक्षीवन्त उत् अमृक्षन्त पज्राः (4)

⁵ पूर्वामनु प्रयतिम् आ ददे (1), वः त्रीन् युक्ताँ अष्टौ अरिधायसो गाः (2),
सुबन्धवो (3), ये विश्या इव ब्रा (4), अनस्वन्तः (5), श्रव ऐषन्त (6), पज्राः (7)

1.126.6:

When her desires are assented to (1),
 she clings like a female weasel (2).
 She ripe for enjoyment gives infinite enjoyments (3).⁶

1.126.7:

Approach me and touch me (1).
 Do not regard me as immature (2).
 I am full of hair (3),
 like an ewe of Gāndhārins (4).⁷

[*mṛṣh*: used for sexual contact in (1.140.2);

According to S, the two verses 6 and 7 give the conversation between Bhāvayavya and his wife Romasha. Anecdote is also given. It is possible that these verses are later insertions.]

End of anuvāka 18**127. Agni****Riṣhi: Paruchchhepaḥ Daivodāsiḥ**

[The sukta-s (127-139) are due to this riṣhi who prefers relative long metres of complex structure]

1.127.1: Agni is perfect in the pilgrim-yajna

1.127.2: We call with our illumined thoughts

1.127.3: Cleaves through those who hurt us

1.127.4: One gives even strong things for his safe guarding

1.127.5: We meditate on his fullness

1.127.6: All men follow the path of Agni

1.127.7: Bhrgu-s have churned out Agni

1.127.8: We call the carrier for enjoying with us

⁶ आग॑धि॒ता परि॑गधि॒ता (1), या क॑शी॒केव॒ जङ्ग॑हे (2),

ददा॑ति॒ मह्यं॒ यादु॑री॒ याश्नां॑ भो॒ज्यां॑ श॒ता (3)

⁷ उपो॑ष मे॒ परा॑ मृ॒श (1), मा मे॑ द॒भ्राणि॑ मन्यथा: (2),

सर्वा॑हम॒स्मि रोम॑शा (3), गु॒न्धा॒रीणा॑मिवा॒विका॑ (4)

1.127.9: Born for the forming of gods**1.127.10: Let your stoma-hymn arise to Agni****1.127.11: Create for us that which is great for vision****Metre: 1-5, 7-11, Atyaṣṭiḥ (12/12/8/8/8/12);****6, Atidhṛtiḥ (12/12/8/8/8/12/8/8)****1.127.1:**

I meditate on Agni, the *hotar* priest, the giver of the Treasure (1),
the son of force, who knows all things born (2).

Agni is like one illumined who knows all things born (3).

Agni is perfect in the pilgrim-sacrifice (5),

(He is) a God with his high-uplifted lustre,

seeking for the Gods (4,6),

hungers with his flame for the blaze of the offering of light (7),

for its stream of clarity poured on him as an offering (8).¹

[Usually a *sūkta* in the usual seven metres such as *gāyatrī*, *triṣṭubh* etc., is divided into two halves in the *samhita pāṭha*. However most of these mantra-s in the long metres are divided into 3 parts, (not indicated here). Moreover some words or phrases are repeated at appropriate places such as those at the end of lines 2 and 3. These repetitions add additional beauty to these lines to those hearing them. The translation of this hymn is based on the work of (SA);

vaṣṭi: desires, (6.11.3); *vibhraṣṭim*: blaze;

sarpiṣhaḥ: stream of clarity;

ājūhvānsya: poured as an offering, (7.16.3);

krpā: lustre, light, (7.3.9) & others]

¹ अग्निं होतारं मन्ये दास्वन्तं वसुं (1), सूनुं सहसो जातवेदसं (2), विप्रं न जातवेदसम् (3), य ऊर्ध्वया (4), स्वध्वरो (5), देवो देवाच्यां कृपा (6), घृतस्य विभ्राष्टिमनु वष्टि शोचिषा (7). आजुह्वानस्य सर्पिषः (8)

1.127.2:

As givers of sacrifice, may we call thee (2),
 most powerful for sacrifice, the eldest of the Angiras (1,3).
 We call thee the Illumined One, with our thoughts (4).
 O Brilliant Fire, we (call) with our illumined thoughts (5),
 men's priest of call, who encircles all like heaven (6);
 He is the mighty Lord, with hair of flaming-light (7),
 whom these peoples may cherish for his urge (8).²

[Notice the repetition in lines 4 and 5. But they are not identical. In line 5, *shukra* is also there. The repetition is used by the poet to stress the importance of the meanings of these lines. A detailed study of the meanings of these repeated lines indicates the various purposes served by repetition.]

1.127.3:

Illumining many things with his wide-shining energy (1),
 he becomes the cleaver of those who would hurt us (2);
 like a battle-axe he cleaves through those who would hurt us (3).
 In his shock even that which is strong falls asunder (4),
 even what is firmly fixed falls like trees (5).
 Overwhelming with his force, he toils on and goes not back (6);
 like warriors with the bow from the battle,
 he goes not back (7).³

² यजिष्ठं (1), त्वा यजमाना हुवेम (2), ज्येष्ठमङ्गिरसां (3), विप्र मन्मभिः (4),
 विप्रैभिः शुक्र मन्मभिः (5), परिज्मानमिव द्यां होतारं चर्षणीनाम् (6),
 शोचिष्केशं वृषणं (7), यमिमा विशः प्रावन्तु जूतये विशः (8)

³ स हि पुरू चिदोर्जसा विरुक्मता दीद्यानो (1), भवन्ति द्रुहन्तरः (2), परशुर्न
 द्रुहन्तरः (3), बीळु चिद् यस्य समृतौ श्रुवत् (4), बनेन यत् स्थिरम् (5),
 निष्पहमाणो यमते नायते (6), धन्वासहा नायते (7)

1.127.4:

One gives to him for safeguarding (3),
 by his movements of flaming-power (2),
 even things strongly built, as they give to one who knows (1);
 just as one gives to Agni that he may guard us (4).
 Into many things he enters (5),
 and hews them with his flaming light like trees (6).
 Even things firmly fixed, he consumes by his energy, for his food (7),
 by his energy, even things firmly fixed (8).⁴

[*ni riṇāti*: consumes, (5.41.10)]

1.127.5:

We meditate on that fullness of him on the upper levels (1).
 The vision of this Fire is brighter at night than in the day (2),
 for his undeparting life is brighter (at night) than in the day (3).
 Then does his life grasp and support us (4),
 like a strong house of refuge for the Son (5).
 (His) ageless fires move towards the happiness (7),
 enjoyed and that not yet enjoyed (6),
 his ageless fires moving (8).⁵

[*dhīmahī*: we meditate; we hold;

uparāsu: upper levels or worlds such as the Sun-world (*svar*)

apra-āyushē: undeparting life; *apra-āyu*, (5.80.3), *apra-āyuvah*,
 (1.89.1);]

⁴ ह॒ळ्हा चिदस्मा॒ अनु॒ दुः यथा॑ वि॒दे (1), तेजि॑ष्ठाभिः अ॒रणि॑भिः (2),
 दा॒ष्ट्यव॑से (3), अ॒ग्रयै॑ दा॒ष्ट्यव॑से (4), प्र॒ यःपु॒रूणि॑ गा॒हते॑ (5), तक्ष॑त् वनै॒व
 शोचि॑षां (6), स्थि॒रा चि॒त् अन्ना॑ नि रि॒णाति॑ ओज॑सा (7), नि स्थि॒राणि॑
 चिदो॑जसा (8)

⁵ तम॑स्य पु॒क्षम् उ॒परा॑सु धीमहि॑ (1), नक्तं॑ यः सु॒दर्शी॑तरो दि॒वातरा॑त् (2),
 अ॒प्र-आ॑युषे दि॒वातरा॑त् (3), आत् अ॒स्य आयुः॑ ग्र॒भेण॑वद् (4), वी॒ळु शर्म॑ न
 सू॒नवै॑ (5), भ॒क्तम् अ॒भक्त॑म् (6), अ॒वो व्यन्तौ॑ अ॒जरा॑ अ॒ग्रयो॑ (7), व्यन्तौ॑
 अ॒जराः॑ (8)

1.127.6:

He is many-noised like the army of the Maruts (1),
 hurrying over the fertile lands, full of our labour (2),
 hurrying over the waste lands (3).
 He takes and devours the offerings (4).
 He is the eye of intuition of the sacrifice in its due action (5);
 so all men follow with pleasure the path (6,8),
 of this joyful and joy-giving Fire (7),
 as on a path leading to happiness (9).⁶

[*iṣṭāni*: hurrying over; *ādadīḥ*: devours;

Lines 1,2,3: (alt.) (in the esoteric sense), the army of the Life-Powers move with fertilizing rain over our tilled and our waste lands (within us)]

1.127.7:

The bards with illumination upon them (2),
 Bhṛgu-seers have made obeisance and spoken the word (3),
 to him in his twofold strength (1).
 When Bhṛgu-s have churned him out by their worship (4),
 the Fire becomes master of the riches (5).
 He in his purity holds them within him (6).
 Wise, he enjoys the pleasant things laid upon him (7),
 he takes joy of them in his wisdom (8).⁷

[*medhiraḥ*: wise; in his wisdom; *priyam*: pleasant;

bhṛgavaḥ: the flame-seers, Bhṛgu-s]

⁶ स हि शर्धो न मारुतं तुविष्वणिः (1), अप्रस्वतीषु उर्वरांसु इष्टनिः (2), आर्तनासु इष्टनिः (3), आर्दत् हव्यानि आर्ददिः (4), यज्ञस्य केतुः अर्हणा (5), अर्धस्म (6), अस्य हर्षतो हर्षीवतो (7), विश्वे जुषन्त पन्थां नरः (8), शुभे न पन्थाम् (9)

⁷ द्विता (1), यदी कीस्तासौ अभिद्यवो (2), नमस्यन्त उपवोचन्त भृगवो (3), मथन्तो दाशा भृगवः (4), अग्निरीशे वसूनां (5), शुचिर्यो धर्णिः एषाम् (6), प्रियां अपिधीन् वनिषीष्ट मेधिर (7), आ वनिषीष्ट मेधिरः (8)

1.127.8:

We call to thee, the Lord of all creatures (1),
 the master of the house, common to them all for the enjoying (2),
 the carrier of the true words for the enjoying (3).
 He is the Guest of men (4).
 All these immortals stand in his presence (6),
 as in the presence of a father (5),
 and make our offerings their food (7),
 (the offerings) become the food of the gods (8).⁸

[*vayah*: food; *dampati*: master of the house]

1.127.9:

O Fire, you are overwhelming in your strength (1),
 you are born most forceful for the forming of the Gods (2),
 as if a wealth for the forming of the Gods (3).
 Most forceful is thy rapture (4), most luminous thy will (5).
 So they serve thee, O Ageless Fire (6),
 they who hear thy word (serve thee), O Ageless Fire (7).⁹

⁸ विश्वासां त्वा विशां पतिं हवामहे (1), सर्वासां समानं दम्पतिं भुजे (2),
 सत्य-गिर्वाहसं भुजे (3), अतिथिं मानुषाणां (4), पितुर्न यस्य आसया (5),
 अमी च विश्वे अमृतांस (6), आ वयौ हव्या (7), देवेष्व्वा वयः (8)

⁹ त्वमग्रे सहसा सहन्तमः (1), शुष्मिन्तमो जायसे देवतातये (2),
 रयिर्न देवतातये (3), शुष्मिन्तमो हि ते मदौ (4), द्युष्मिन्तम उत क्रतुः (5),
 अधं स्मा ते परि चरन्ति अजर (6), श्रुष्टीवानो नाजंर (7)

1.127.10:

Let your stoma-hymn arise to Agni (3),
to the Great One, the Strong in his force (1),
the waker in the Dawn, to Agni as to one who has vision (2).
When the giver of the offering cries towards him in all the planes (4),
he chants our adoration in the front of the wise (5).
He, the priest of call of the wise, chants their adoration (6).¹⁰

[*jūrṇiḥ*: one who chants adoration; adoration (8.72.9)

ṛṣhūṇām: wise;

Line 6: When a human being chants the adoration, it is Agni, the priest of the call, who really chants the adoration through the human being.]

1.127.11:

Become visible and most near to us (1).
O Agni, by thy perfect consciousness, bring the great Riches (2,4),
that ever accompany the Gods, (3);
(bring the riches) by thy perfect consciousness (5).
O most strong Fire, create for us (6),
that which is great for vision, for the enjoying (7).
For those who hymn thee, O Lord of plenty (8),
churn out a great hero-strength (9),
as one puissant does by his force (10).¹¹

¹⁰ प्र वो महे सहसा सहस्वत (1), उर्बुधै पशुषे न अग्रये (2),
स्तोमो बभूतु अग्रये (3), प्रति यदी हविष्मान् विश्वासु क्षासु जोगुवे (4),
अग्रै रेभो न जरत ऋषूणां (5), जूर्णिः होत ऋषूणाम् (6)

¹¹ स नो नेदिष्ठं ददृशान् (1), आ भराग्रै (2), देवेभिः सचंनाः (3), सुचेतुनां
महो रायः (4), सुचेतुनां (5), महि शविष्ठ नस्कृधि (6), संचक्षे भुजे अस्यै (7),
महि स्तोतृभ्यो मघवन् (8), सुवीर्य मयीः (9), उग्रो न शर्वसा (10)

128. Agni

Riṣhi: Paruchchhepaḥ Daivodāsiḥ

- 1.128.1: Agni is born among men
 1.128.2: We give offerings for the formation of gods
 1.128.3: Abodes of Agni in the peaks
 1.128.4: The guest is born by the labour of light
 1.128.5: Protect us from calamities
 1.128.6: Agni is universal, vast and a traveler
 1.128.7: He protects us from the pains of Varuṇa
 1.128.8: He is universal life, knower of all

Metre: Atyaṣṭīḥ (12/12/8/8/12/8)

1.128.1:

Following the laws of working for the aspirants (3),

Agni is born among men (1).

(Agni is) the invoker and strong for performing the sacrifice (2).

(He is born) by following his own law of works (4).

He becomes swiftly the friend of all like the riches (5).

He is full of inspiration (6).

He, invincible, invoker, sits on the seat of aspiration (7),

all-encompassing, he (sits), on the seat of aspiration (8).¹

[*shrushṭī*: swiftly (2.3.9)

dharīmaṇi: Soma-jar, (9.86.4); altar (S);

iḷaspade: seat of aspiration, (2.10.1);

parivīta: all-encompassing, (10.46.6);]

¹ अयं जायत॒ मनुषो॑ धरीमणि॒ (1), होता॒ यजिष्ठ॑ (2), उ॒शिजा॒म् अनु॑ ब्र॒तम्
 अ॒ग्निः (3), स्वमनु॑ ब्र॒तम् (4), वि॒श्वश्रु॑ष्टिः सखीय॒ते र॒यिरि॑व (5), श्रव॒स्य॒ते
 (6), अर्द॒ब्धो होता॒ नि षद॑त् इ॒ळस्प॒दे (7), परि॑वीत इ॒ळस्प॒दे (8)

1.128.2:

You bring to us the perfection of yajna by the path of truth (1).

We offer our offerings with surrender (2).

We give the offerings for the formation of gods (3).

Through his force and lustre, his help to yajna does not perish (4).

Mātarishvan (Vāyu) brought him (5),

from the realm beyond for the sake of man (6).

He brought the luminous one from afar (7).²

[*vātaya*: bring to us, (10.20.1);

yajnasādham: performer of yajna (1.96.x) (1.114.x)]

1.128.3:

The sounding Agni, mighty one establishing the retas-seed (2),

frequently hymned, comes to the earth at once by his steeds (1).

Sounding, he establishes the seed (3).

The god with his hundredfold vision and eyes (comes) (4),

hastening to the delight (5).

Agni establishes his abodes in the peaks in the high places (6).

From the peaks (or plateaus) beyond (he comes) (7).³

[*paryeti*: comes;

chakṣhaṇam: vision, (1.13.5);

evena: steed, (1.62.8, *evaiḥ*)]

² तं यज्ञसाधुम् अपि वातयामसि ऋतस्य पथा (1), नमसा हविष्मता (2), देवताता हविष्मता (3), स न ऊर्जाम् उपाभृति अया कृपा न जूर्यति (4), यं मातरिश्वा (5), मनवे परावर्तौ (6), देवं भाः परावर्तः (7)

³ एवेन सद्यः पर्येति पार्थिवं मुहुर्गी (1), रेतो वृषभः कर्निक्रदद् दधद् (2), रेतः कर्निक्रदत् (3), शतं चक्षाणो अक्षभिः देवो (4), वनेषु तुर्वणिः (5), सदो दधान उपरेषु सानुषु अग्निः (6), परेषु सानुषु (7)

1.128.4:

Agni of perfect will is placed in front of every house (1),
 in the pilgrimage-journey of the yajna, awakes to knowledge (2).
 By his will, he wakes to the knowledge of yajna (3).
 By his will, he impels the worshipper (4).
 He has made patent all things born (5).
 The guest is born by the labour of the glory of the light (6).
 The stream of energy for the worshipper is born (7).⁴

[Both *adhvara* and *yajna* appear in line (2), indicating that they are not synonyms;

paspashe: made patent, (1.22.19), to touch (S), to begin to observe (Ānanda-tīrtha);]

1.128.5:

Agni, with his will of works based on his strength (1),
 is rendered happy and satisfied (2),
 by the enjoyments similar to those offered to Maruts (3).
 He is rapid of impulsion by the enjoyments (like the Maruts) (4).
 He comes for (giving) the gift of riches and the might (5).
 He protects us from the calamities from which we suffer (6),
 from the expressions of evil-forces from which we suffer (7).⁵

[*majmanā*: in might, (8.103.2);

avena: to coax, (4.18.11), be happy (*avanat*: 4.33.6);

pr̥ñchatc: to satisfy, (5.74.10);

abhihrutaḥ: that which makes us suffer]

⁴ स सुक्रतुः पुरोहितो दमेदमे (1), अग्रिर्यज्ञस्य अध्वरस्य चेतति (2),
 क्रत्वा यज्ञस्य चेतति (3), क्रत्वा वेधा इषूयते (4), विश्वा जातानि पस्पशे
 (5), यतो घृतश्रीः अतिथिः अजायत (6), वह्निः वेधा अजायत (7)

⁵ क्रत्वा यदस्य तविषीषु (1), पृथ्वते अग्नेः अवेण (2), मरुतां न भोज्यां (3),
 इषिराय न भोज्यां (4), स हि ष्मा दानम् इन्वति वसूनां च मज्मनां (5),
 स नः त्रासते दुरितात् अभिहुतः (6), शंसात् अघात् अभिहुतः (7)

1.128.6:

Agni, universal, vast, traveler (or pilgrim) (1),
 holds the riches in his hand of discrimination (right hand) (2).
 Like the Sun, he does not give up the aspirant (3).
 He will not place the inspiration away from the aspirant (4).
 You carry the offerings to all the gods who are impelling (us) (5).
 For all the doers of good deeds, he arranges all the desirables (6).
 Agni opens the subtle doors in them (for energies to enter) (7).⁶
 [*iṣudhyate*: to impel, (5.50.1); *ṛṇvan*: to pour, (7.2.1);
taraṇi: the Sun; *shishratha*: cast away, (5.85.7)
vihāya: vast, (6.13.6), vast in wideness, see (1.123.1)]

1.128.7:

Agni, placed in crooked places, makes men full of peace (1).
 He comes to the yajna (journey) like a conquering king (2).
 He is the beloved king in the yajna-s (3).
 He travels to the actions of revelation (5),
 done by the human beings giving the offerings (4).
 He protects us from the pains caused by Varuṇa (6).
 (He protects us) from the harms of the great god (7).⁷
 [The wrath of Varuṇa against careless persons is mentioned in
 several verses such as (1.25.1), (1.25.2) etc.;
dhūrte: harm, (1.36.15);
patyate: travels, (8.102.9), (6.13.4)]

⁶ विश्वो विहाया अरतिः (1), वसुर्दधे हस्ते दक्षिणे (2), तरणिः न शिश्रथत् (3), श्रवस्यया न शिश्रथत् (4), विश्वस्मा इदिषुध्यते देवत्रा हव्यम् ओहिषे (5), विश्वस्मा इत् सुकृते वारम् ऋण्वति (6), अग्निर्द्वारा व्युण्वति (7)

⁷ स मानुषे वृजने शन्तमो हितो (1), अग्निर्यज्ञेषु जेन्यो न विशपतिः (2), प्रियो यज्ञेषु विशपतिः (3), स हव्या मानुषाणाम् (4), इळा कृतानि पत्यते (5), स नस्त्रासते वरुणस्य धूर्तेः (6), महो देवस्य धूर्तेः (7)

1.128.8:

(The aspirants) praise Agni, the invoker (1),
 beloved and in whom the riches are placed (2).
 They approach the traveler, most conscious of knowledge (3).
 They approach him, the carrier of offerings (4).
 He is the universal life, knower of all, invoker (5),
 the seer and master of sacrifice (6).
 For protection, the gods (call) the rapturous one (7),
 the seekers of riches (call) him with the words (of praise) (8).
 The seeker of riches (call) the rapturous one (9).⁸

[*raṇvam*: rapturous, (4.7.5); *devāsaḥ*: the gods, (1.36.4);

vasudhitim: that in which riches are placed, (4.8.2);

arati: traveler (2.2.2), worker, (4.2.1), pilgrim, (2.2.3);

chetiṣṭham: most conscious of knowledge, (7.16.1), (10.21.7);

Line 7: Gods, on taking birth in the human beings, call Agni in the initial stages for protection, since these powers are not yet stabilized.]

129. Indra

Riṣi: Paruchchhepaḥ Daivodāsiḥ

- 1.129.1: May the blameless Indra hasten to us
 1.129.2: You gain the Sun-world
 1.129.3: Separate the aspirant from the non-giver
 1.129.4: Increase the brahma-power in us
 1.129.5: Carry away all the sins of human beings
 1.129.6: Soma by itself kills our censurers
 1.129.7: We question Indra with true callings
 1.129.8: The aggressive foes are destroyed
 1.129.9: Come to us by a path free of evil
 1.129.10: Protect us from evil thought
 1.129.11: Protect a sage like me

⁸ अग्निं होतारम् ईळते (1), वसुधितिं प्रियं (2), चेतिष्ठम् अरतिं न्यैरिरे (3), हव्यवाहं न्यैरिरे (4), विश्वायुं विश्ववैदसं होतारं (5), यजतं कविम् (6), देवासो रण्वमवसे (7), वसूयवो गीर्भी (8), रण्वं वसूयवः (9)

Metre: 1-7, 10, Atyaṣṭīḥ; 8-9, Atishakvarī (16/16/12/8/8); 11, Aṣṭīḥ (16/16/16/8/8)

1.129.1:

O Indra, for the winning of purity with your car (2),
you lead with rapid impulsion the mature aspirant (1).
You blameless, lead him (3).
As per his desire, may Indra enter him now itself (4).
May the blameless ordainer hasten to us (5).
May these words (hasten) to the ordainer (6).¹

[*tūtujana*: most speedy, (1.3.6);
iṣhira: one with rapid impulsion, (2.5.4), epithet for Agni in (3.2.14);
medhasātaye: for winning of purity; for the getting of sacrifices, (8.40.2)

vājinam: master of plenty, Indra;

Line 4: when the aspirant desires the birth of Indra, the god agrees.]

1.129.2:

O all-discerning Indra, participating in several battles (2),
hear our invocation (1).
In these battles, you encourage the Maruts with your cry (3).
(You encourage) the Maruts in their charge (4).
You along with the warriors gain the Sun-world (*svah*) (5).
You make way for the plenitude to reach the wise (6).
(The *ṛtvik* priests) praise the master of plenitude (7),
who gives the things of satisfaction (8),
just as the master (gives nourishment) to a steed (9).²

¹ यं त्वं रथमिन्द्र मेधसांतये (1), अपाका सन्तम् इधिर प्र-णयसि (2),
प्रानवद्य नयसि (3), सद्यश्चित् तं अभिष्टये करो वशश्च वाजिनम् (4),
सास्माकम् अनवद्य तूतुजान वेधसाम् (5), इमां वाचं न वेधसाम् (6)

² स श्रुधि (1), यः स्मा पृतनासु कासु चित् दक्षाय्य इन्द्र (2), भरहूतये
नृभिरसि (3), प्रतूर्तये नृभिः (4), यः शूरैः स्वःसनिता (5), यो विप्रैर्वाजं
तरता (6), तम् ईशानासं इरधन्त वाजिनं (7), पृक्षम् (8), अत्यं न वाजिनम् (9)

[*iradhanta*: praise, worship (S); *bhara*: battles;
vājinam: master of plenitude;
pratūrtaye: encounter, armed charge of a group;
dakṣhāyyaḥ: all-discerning, (7.1.2)]

1.129.3:

Nourish the aspirant through the skin with your might (2).
 Separate this mortal from non-givers, O powerful one (1,3).
 Pour your powers all around the mortal (4).
 (We speak) to you in heaven and to Rudra with self-glory (5).
 We speak to Mitra and Varuṇa with great wideness (6),
 who are blissful with great wideness (7).³

[*vṛṇakṣhi*: pour, (1.54.5); *yaviḥ*: separate, (8.79.4);
ararum: non-giving (*araruṣham*, 1.18.3);
pinvasi: to nourish, (7.5.8)]

1.129.4:

We aspire for Indra in our sacrifice (1).
 He is our friend, desires the welfare of all (2),
 overpowers (the foes) and is yoked (with Maruts) (3);
 yoked to us in our (seeking of) plenty, he overpowers (4).
 (He) protects us in all the battles (6),
 and thus protects the *brahma*-power in us (5).
 No foe can defeat you since you destroy all the enemies (7).
 You destroy (all foes) (8).⁴

[*starāmahe*: to defeat, to humiliate, (8.75.7);
prasahate: overpowers, (5.2.9);
ūtaye: to protect, to increase;]

³ दस्मो (1), हि ष्मा वृषणं पिन्वसि त्वचं (2), कं चिद् यावीः अरुं शूर-
 मर्त्यं (3), परिवृणक्षि मर्त्यम् (4), इन्द्रोत तुभ्यं तद् दिवे तद्रुद्राय स्वयंशसे
 (5), मित्राय वोचं वरुणाय सप्रथः (6), सुमृळीकाय सप्रथः (7)

⁴ अस्माकं व इन्द्रम् उश्मसि इष्टये (1), सखायं विश्वायुं (2), प्रासहं युजं (3),
 वार्जेषु प्रासहं युजम् (4), अस्माकं ब्रह्म उतये (5), अवा पृतसुषु कासु चित्
 (6), नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं (7), शत्रुं स्तृणोषि यम् (8)

1.129.5:

With your blazing movements and fierce protections (2),
humble those who disdain your aspirants (1).

Guide us with your fierce protections as of old (3).

O hero, you are regarded as free of sins (4).

O carrier, carry far away all the sins of human beings (5).

O carrier of energies, come near us face to face (6).⁵

[*achchha āsā*: (come) in front, face to face;

araṇibhiḥ: movements, (1.127.4);

Line 6: Come near us with your energies and protections]

1.129.6:

May we speak on (the power of) Soma in shaping the future (1).

The impelling thoughts go quivering, like the offerings (2).

The demon-killing thoughts make (foes) to quiver (3).

The Soma by himself kills our censurers (4).

It is victorious over evil thoughts (5).

May the descending evil-speech flow away down (6).

It flows away down like an insignificant thing (7).⁶

[*bhavyam*: what shall arise in future, (10.55.2, 10.90.3);

rejate: to tremble, quiver, (5.60.2,3);

manma: thinking, (7.10.2);]

⁵ नि षू न॒म अ॒ति॒म॒तिं क॒य॒स्य चि॒त् (1), ते॒जि॒ष्ठाभिः अ॒र॒णि॒भिः न ऊ॒ति॒भिः
(2), उ॒ग्राभिः उ॒ग्र ऊ॒ति॒भिः ने॒षि णो॒ यथा॑ पु॒रा (3), अ॒ने॒नाः शू॒र॒म॒न्य॒से (4),
वि॒श्वानि॑ पू॒रोः अ॒प॒ प॒र्षि॒ ब॒र्हिः (5), आ॒सा ब॒र्हिः नो॒ अ॒च्छं (6)

⁶ प्र॒ तत् बो॒चेयं॑ भ॒व्याय॑ इ॒न्द॒वे (1), ह॒व्यो न॒ य इ॒ष॒वान् म॒न्म रे॒ज॒ति (2),
रक्षो॒हा म॒न्म रे॒ज॒ति (3), स्व॒यं सो॒ अ॒स्मदा॑ नि॒दो व॒धैः (4), अ॒ज॒ेत दु॒र्म॒तिम्
(5), अ॒व स॒वेत् अ॒घ॒शंसो॑ अ॒वत॒रम् (6), अ॒व क्षु॒द्रमि॑व स॒वेत् (7)

1.129.7:

May we win That (*tar*) by the speech that invokes (1),
 and by that which awakens knowledge (2).
 May we win the riches with perfect hero-force, O Indra (3),
 that which causes delight and has perfect hero-force (4),
 and things which are hard to seize by thoughts (5).
 With our impulsion for grasping subtle thoughts (6),
 (we question) Indra with luminous and true callings (7).
 We call him the master of sacrifice with luminous callings (8).⁷
 [*dur-manmānam*: which are hard to seize by thoughts;
sumantu: to grasp with subtle mind. (10.12.6);
tar: That, (1.1.6); *rayivah*: one with riches, Indra;
hotra: the speech that invokes, (1.18.8);
chitantiya: that which awakens knowledge;
vanema: may we win, (1.70.1)]

1.129.8:

Indra destroys those with evil thoughts (2).
 With his protections based on his own glory,
 he (protects) you and us, more and more (1).
 Destroyed is the aggressive host (of foes), encouraged (4,6),
 by the devourers to come near and destroy us (3).
 It will not come near us (5).
 It will not come near us (7).⁸
 [*hata*: lost, killed;
svayam hatā im asat: (the army) lost by itself;

⁷ वनेम तत् होत्रया (1), चितन्त्या (2), वनेम रयिं रयिवः सुवीर्यं (3),
 रणं सन्तं सुवीर्यम् (4), दुर्मन्मानं (5), सुमन्तुभिः एम् इषा (6), पृचीमहि
 आ सत्याभिः इन्द्रं युष्महूतिभिः (7), यजत्रं युष्महूतिभिः (8)

⁸ प्रप्रां वो अस्मे स्वयंशोभिः ऊती परिवर्ग (1), इन्द्रो दुर्मतीनां दरीमन्
 दुर्मतीनाम् (2), स्वयं सा रिषयिध्यै या न उप-इषे अत्रैः (3),
 हत ईम् असत् (4), न वक्षति (5), क्षिप्ता जूर्णिः (6), न वक्षति (7)

upaiṣhe: to come near (S); *kṣhipta*: encouraged;
sva-yashobhiḥ: in his glory
paprā: more and more, (7.8.4)]

1.129.9:

O Indra, with abundant riches (1).
 come to us with a path free from evil (2),
 by a path unobstructed by demons (3).
 Be with us when we are far away (4),
 be with us when we are near (5).
 Protect us whether afar or near with objects of our desire (6).
 Favour us always with the objects of our desire (7).⁹

1.129.10:

O Indra, grant us felicities which take us across calamities (1).
 Your great protections overcome fierce (foes) (2),
 just like the great protections of Mitra (3).
 O immortal, our deliverer and protector, (come) in a chariot (4).
 Hurt those who want to harm us, O one with Vajra (5,7).
 O Vajrin, (repel) whoever he is (6,8).¹⁰
 [*sakṣhat*: overcomes, (5.30.6);
vitā ratham: wide chariot;]

⁹ त्वं न इन्द्र राया परीणसा (1), याहि पृथौ अनेहसा (2), पुरो याहि
 अरक्षसा (3), सचस्व नः पराक (4), आ सचस्व अस्तमीक आ (5),
 पाहि नो दूरात् आरात् अभिष्टिभिः (6), सदा पाहि अभिष्टिभिः (7)

¹⁰ त्वं न इन्द्र राया तरूषस (1), उग्रं चित् त्वा महिमा संक्षत् अवसे (2),
 महे मित्रं नावसे (3), ओजिष्ठ त्रातः अविता रथं कं चिदमर्त्य (4),
 अन्यम् अत्मद् रिरिषेः (5), कं चित् (6), अद्रिवो रिरिक्षन्तं (7), चिदद्रिवः (8)

1.129.11:

O Indra, protect us from those that make us err (1).

(Protect us) from the evil-thoughted, who pull us down (2).

(Protect us) from the foe with evil thoughts, O God (3).

Kill the sinful demons and protect a sage like me (4,5).

O treasure, the creator created you (6),

for killing the demons (7).

O treasure, you were born (for that purpose) (8).¹¹

[*mā-vataḥ*: one like me (S); *janita*: creator;

avayāta: those who pull us down;

sridhaḥ: those that make us err, (3.19.4);

Line 1: *susṣṭuta*: *su-stuta*: one perfectly lauded, Indra;]

130. Indra

Riṣi: Paruchchhepaḥ Daivodāsiḥ

1.130.1: Came to us like a king to his house

1.130.2: Drink the Soma for its luminousness

1.130.3: Found the hidden treasure

1.130.4: He whetted his Vajra to kill Ahi

1.130.5: Indra made the rivers to flow with ease

1.130.6: They glorify you, a sage, as a victor

1.130.7: You killed Shambara on behalf of Atithigva

1.130.8: Indra punishes the lawless

1.130.9: You have come from afar to protect

1.130.10: Increase in us like the Sun

Metre: 1-9, Atyaṣṭiḥ; 10, Triṣṭup

¹¹ पाहि न इन्द्र सुष्टुत सिद्धौ (1), अवयाता सदमिद् दुर्मतीनां (2), देवः सन् दुर्मतीनाम् (3), हन्ता पापस्य रक्षसः (4), त्राता विप्रस्य मा-वतः (5), अधा हि त्वां जनिता जीर्जनद वसो (6), रक्षोहर्णं (7), त्वा जीर्जनद वसो (8)

1.130.1:

O Indra, come to our front (even if) you are afar (1),
just as a leader goes to the activities of knowledge (2),
or a king, lord of existence goes to his own home (3),
just like a king (to his home) (4).

We call you with our pleasant offerings (5),
along with the Soma-delight (6),
just as sons call their father for the gain of plenty (7),
(like calling) a bounteous giver for the gain of plenty (8).¹

[*nāyam*: our leader, yajamāna, (6.24.10), (6.46.11);
note it is not *na-ayam*]

1.130.2:

O Indra, drink the Soma-delight pressed out by the stones (1),
anointing the sheath (body) (2),
like a thirsty bull approaching a well (3,4),
(Drink the Soma) for establishing in you (6),
its rapture, its luminousness and utter multiplicity (5).

Let your horses bring you here (7),
just as steeds carry Sun over the worlds day after day (8).²

[*avatam*: well; *siktam*: anointing, (9.97.15);
tuviṣ-tamāya: utter multiplicity, (5.73.2)]

¹ एन्द्रं याहि उरप नः परावतो (1), नायमच्छा विदधानीव (2), सत्पतिरस्तं
राजैव (3), सत्पतिः (4), हवामहे त्वा वयं प्रयस्वन्तः (5), सुते सचा (6),
पुत्रासो न पितरं वाजसातये (7), मंहिष्ठं वाजसातये (8)

² पिबा सोममिन्द्र सुवानम् अद्रिभिः (1), कोशेन सिक्तम् (2), अबतं न
वंसंगः तातृषाणो (3), न वंसंगः (4), मदाय हर्यताय ते तुविष्टमाय (5),
धायसे (6), आ त्वा यच्छन्तु हरितो (7), न सूर्यम् अहा विश्वेव सूर्यम् (8)

1.130.3:

Indra found the treasure of heaven (1),
hidden in the secret cavern, like the young of the Bird (2),
pervaded within the infinite rock (3,4),
or as if it is a pen of the cows (5).

Indra opened the doors to the encompassed impulsions (7).
Indra the most Aṅgiras, Vajrin (6),
released the encompassed impulsions (8).³

[*parīṽrtā*: encompassed on every side, (4.45.2);
veḥ garbha: child of the bird, (the divine *hamsa*)
ashmani anante antar: infinite rock of material existence;
parīvīta: all-encompassing, (10.46.6);
siṣhāsata: conquering, (8.103.11); to release;]

1.130.4:

Grasping his thunderbolt in his hands (1),
he sharpened it as if whetting it with water and hurled it (2);
he whetted it to kill Ahi (3).

O Indra, you are well-endowed with *ojas* energy and might (4).
Just as a carpenter cuts a tree in a forest (5),
you cut up (your foes) (6).
You cut them up as if with an axe (7).⁴

[*kṣhadma*: water, (10.106.7), (S)]

³ अविन्दत् दिवो निहितं (1), गुहां निधिं वेः न गर्भं (2), परिवीतम्
अश्मनि अनन्ते (3), अन्तः अश्मनि (4), ब्रजं वज्री गवामिव (5),
सिषासन् अङ्गिरस्तमः (6), अपावृणोत् इष इन्द्रः परीवृता द्वार (7), इषः
परीवृताः (8)

⁴ दाहृहाणो वज्रमिन्द्रो गभस्त्योः (1), क्षत्रैव तिग्मम् असनाय सं श्यत् (2),
अहिहत्याय सं श्यत् (3), संविन्यान ओजसा शर्वोभिः इन्द्र मज्मना (4),
तष्टैव वृक्षं वनिनो (5), नि वृश्चसि (6), परश्वेव नि वृश्चसि (7)

1.130.5:

O Indra, you created with ease, the rivers to flow to the sea (1),
like the chariots seeking the plenty (2,3).

The inexhaustible rivers have gathered for a common goal (5),
in giving increase (*ūtiḥ*) (4),

like the milch-cows which Manu can milk (6),
from which men can get all things (7).⁵

[*akṣhitam*: the inexhaustible, (8.72.10);

vājayata: seeking the plenty (or battle);]

1.130.6:

Men, seekers of riches have uttered this hymn to you (1),

just as a wise man perfect in works (2),
fashions a chariot (for his journey) (3).

They fashioned (you within) for obtaining happiness (4).

They glorify you, a sage, as the victor (5),
just as glorifying a master of plenitude amidst riches (6).

They (glorify you) like a steed to gain riches and force (7).

(They glorify you) in the gain of all the riches (8).⁶

[*vājinam*: master of plenitude, (8.84.8);

Lines 2,3: a similar analogy is in (10.39.14)

Line 3: They fashion the Indra-powers within themselves

Line 6: Indra is glorified like a steed with its accompanying
car full of riches]

⁵ त्वं वृथा नृयं इन्द्र स॒र्तवे॑ अ॒च्छा॑ समु॒द्रम् अ॑सृ॒जो (1), रथौ॑ इव (2),
वाजयतो रथौ॑ इव (3), इत ऊ॒तीः (4), अ॒यु॒ञ्जत॑ स॒मानम् अ॑र्थम् अ॒क्षितम्॑
(5), धे॒नू॒रि॒व मन॑वे वि॒श्व-दौ॑हसो (6), जना॑य वि॒श्वदौ॑हसः (7)

⁶ इ॒मां ते॒ वाचं॑ वसू॒यन्त॑ आ॒यवो॑ (1), रथं॑ न धी॒रः सु॑ अ॒पां (2), अत॑क्षिषुः
(3), सु॒म्नाय॑ त्वाम् अ॒तक्षि॑षुः (4), शु॒म्भन्तो॑ जे॒न्यं (5), यथा॑ वा॒जेषु॑ वि॒प्र
वा॒जिनम्॑ (6), अत्य॑मि॒व श॒र्वसे॑ सा॒तये॑ धना॒ (7), वि॒श्वा धना॑नि सा॒तये॑ (8)

1.130.7:

O Indra, you destroyed the ninety cities (of hostiles) (1),
 with your Vajra, O dancer (3),
 for the sake of the giver Puru and the great Divodāsa (2).
 You, a dancer, did this for the sake of the giver (4).
 For the sake of Atithigva (5),
 you hurled the fierce Shambhara down a mountain (6),
 and spread the great riches and might (of the demon) (7).
 (You bestowed) (on the aspirants) all his riches and might (8).⁷
 [*dayamāna*: spreading, (1.10.6); bestows (riches), (3.2.11);
shambhara: a demon, one who covers the peace and happiness;
 Atithigva and Shambhara are mentioned together in (1.51.6) and
 others. Divodāsa is the father of the poet here.]

1.130.8:

Indra protects the noble yajamāna in all conflicts (1).
 He, with many protections, (guards him) in all battles (2),
 in the conflicts about the access to the lustres of Sunworld (3).
 On behalf of human beings, he punished the lawless (demons) (4).
 He tore off the skin of ignorance (5).
 As if burning he consumes the thirst of all (6).
 He consumes those who enjoy hurting (7).⁸
 [*svarmīlhesu*: pouring lustres of Sunworld, (1.56.4);
shatanūtam: one with many protections, (8.99.8);
tatṛṣhāṇaḥ: one who thirsts and seeks, (2.4.6), (1.31.7);
 Line 4: see notes on line 8 in (1.132.4).

⁷ भिनत् पुरो नवतिम् इन्द्र (1), पूरवे दिवोदासाय महिं दाशुषे (2), नृतो
 वज्रेण (3), दाशुषे नृतो (4), अतिथिगवाय (5), शम्बरं गिरेः उग्रो अवाभरत्
 (6), महो धनानि दर्यमान ओजसा (7), विश्वा धनानि ओजसा (8)

⁸ इन्द्रः समत्सु यजमानम् आर्यं प्र अवद् (1), विश्वेषु शतम् ऊतिः आजिषु
 (2), स्वर्मील्लेषु वाजिषु (3), मनवे शासत् अब्रतान् (4), त्वचं कृष्णाम्
 अरन्धयत् (5), दक्षत् न विश्वं ततृषाणम् औषति (6), निः अर्शसानम्
 औषति (7)

Line 6: thirst should be understood as a metaphor for desires. Indra burns all the desires.]

1.130.9:

With the wheel of Sun Indra uprooted (the foes) (1),
in his forward movement, he mighty at birth (2).
Ruddy in colour, he destroyed their speech (or life) (3).
He, the lord of existence, destroyed them (4).
O seer, you have come from afar to protect the ṛishi Ushana (5),
along with the things of happiness for all men everyday (6).
(Come) swiftly with all things for all men (7).⁹
[*turvaṇi*: swift (1.56.3); *vṛhat*: to uproot, (6.48.17);
prapitve: appropriate time; (1.104.1),
(in his) forward movement, (5.31.7);]

1.130.10:

O doer of mighty works, destroyer of cities (2),
to you we address the new hymns (1).
Using rescuers, protect us from hostile powers (3).
You are lauded by the descendents of Divodāsa (4).
Increase in us like the Sun in all the days (5).¹⁰
[*dyauh*: Sun (S);
shagmaiḥ: powerful forces, (8.2.27); hostiles;
pāyubhiḥ: rescuers, (8.60.8)]

⁹ सूरश्चक्रं प्र वृहत् (1), जात ओजसा प्रपित्वे (2), वाचम् अरुणो मुषायति (3), ईशान आ मुषायति (4), उशना यत् परावतो अजगन् ऊतये कवे (5), सुम्नानि विश्वा मनुषेव तुर्वणिः अहा (6), विश्वैव तुर्वणिः (7)

¹⁰ स नो नव्येभिः (1), वृषकर्मन् उक्थैः पुरां दर्तः (2), पायुभिः पाहि शग्मैः (3), दिवोदासेभिः इन्द्र स्तवानो (4), वावृधीथा अहोभिः इव द्यौः (5)

131. Indra

Rīṣi: Paruchchhepaḥ Daivodāsiḥ

- 1.131.1: Earth bows down to Indra
- 1.131.2: You awaken men to knowledge in yajna
- 1.131.3: Men approach you to be free of sins
- 1.131.4: Mortal who does not offer
- 1.131.5: You protect your aspirant
- 1.131.6: New and fresh thinkings
- 1.131.7: Throw away the evil-one

Metre: Atyaṣṭiḥ

1.131.1:

To Indra, the mighty heaven has bowed (1).
 The great earth bows to Indra with offering (2).
 For the gain of illumination, (men bow down) with offerings (3).
 All the gods of one mind have established in him in front (4).
 All the Soma-pressings of men are for Indra (5).
 All the gifts of men are for Indra (6).¹
 [*varīmabhiḥ*: offerings (of energies), (1.55.2)]

¹ इन्द्राय हि द्यौः असुरो अनस्रत (1), इन्द्राय मही पृथिवी वरीमभिः (2),
 युष्म-साता वरीमभिः (3), इन्द्रं विश्वे सजोषसो देवासो दधिरे पुरः (4),
 इन्द्राय विश्वा सर्वनानि मानुषा (5), रातानि सन्तु मानुषा (6)

1.131.2:

In all Soma sacrifices (1),
 you are hastened to come as the sole One (2).
 Those desiring *svaṛ* call you, showerer, separately (3).
 You are called separately by those wishing to win (4).
 Persons meditate on you as the yoke of bliss (6),
 like passengers crossing in a boat (5).
 You awaken men to knowledge in *yajna* (7).
 Men call Indra with stoma-lauds (8).²
 [*śhūṣhasya*: bliss, (8.74.1); *svaḥ*: *svaṛ*, Sun-world;
samānam: sole; universal, (10.91.8);
vr̥ṣhamanyaṇaḥ: those who regard as a showerer of desires;]

1.131.3:

The couple seeking your protection (2),
 and wanting the herd of Ray-cows (3),
 weave their worship of you, released from their sins (1,4).
 O Indra, to be free from sins they approach you (5).
 O Indra, you unite the two, (those) desirous of Ray-cows and
 those desiring to go to the Sun-world (6).
 O Indra, you display the mighty thunderbolt (*Vajra*) (7),
 which is your constant companion (8);
 O Indra, it is your constant companion (9).³
 [*sakṣhat*: to approach, (8.13.28); *samūhasi*: unite;
niḥ-sṛja: giving up their sins (S);
tatastre: to weave, (4.23.5);]

² विश्वेषु हि त्वा सर्वनेषु (1), तुञ्जते समानम् एकं (2), वृषमण्यवः पृथक् स्वः (3), सनिष्यवः पृथक् (4), तं त्वा नावं न पर्षणिं (5), शूषस्य धुरि धीमहि (6), इन्द्रं न यज्ञैश्चितयन्त आयवः (7), स्तोमेभिः इन्द्रमायवः (8)

³ वि त्वा ततस्ते (1), मिथुना अवस्यवो (2), ब्रजस्य साता गव्यस्य (3), निःसृजः (4), सक्षन्त इन्द्र निःसृजः (5), यद् गव्यन्ता द्वा जना स्वर्यन्ता समूहसि (6), आविष्करिक्वद् वृषणं (7), सचाभुवं वज्रम् (8), इन्द्र सचाभुवम् (9)

1.131.4:

The ancients have known of your hero-strength (1),
by which you destroyed the firm cities of hostiles (2),
and humbled them (3).

You overcome the foes and humble them (4).

You order the mortal who does not offer sacrifice (to do so) (5).

(You have recovered) the spacious earth and waters, O Lord (6).

O rejoicing one, (you have recovered) these waters (7).⁴

[*avātiraḥ*: *ava* + *atiraḥ*: to humble, (1.101.5);

shāradīḥ: (built firmly over several) years;

shavasaspate: O Lord of strength]

1.131.5:

In the might of your rapture, you protect your aspirant (2),
(by giving) the needed hero-strength (1).

You protect one who seeks your friendship (3).

You make the doers of work to be conquerors in battles (4):

They obtain enjoyment from one or the other (5).

They get the inspired knowledge (6).⁵

[*vantaraḥ*: conquerors, (7.8.3); *ushijah*: aspirant;

pra-vantave: to conquer;

kāram: doers of work, (4.1.14), (5.29.8);

charkiran: what is to be done;

saniṣṭhata: to win; *saniṣhyati*: to win, (5.31.11)]

⁴ वि॒दुष्टै॑ अ॒स्य वी॒र्य॑स्य पू॒रवः॑ (1), पुरो॑ यदिन्द्र॒ शार॑दीः (2), अ॒वा॒तिरः॑ (3),
सास॑हानो अ॒वा॒तिरः॑ (4), शासः॑ तमिन्द्र॒ मर्त्य॑म् अय॒ज्युं॑ (5), शव॑सस्पते
म॒हीम् अ॑मुष्णाः पृथि॒वीम् इ॒मा अ॒पो॑ (6), म॒न्दसा॑न इ॒मा अ॒पः॑ (7)

⁵ आदित् ते॑ अ॒स्य वी॒र्य॑स्य च॒र्किर॑न् (1), मदे॑षु वृषन् उ॒शिंजो॑ यत् आ॒विथ॑
(2), सखी॑यतो यदा॒विथ॑ (3), च॒कर्थं॑ का॒रम् ए॒भ्यः॑ पृ॒त॒नासु॑ प्रव॒न्तवे॑ (4),
ते अ॒न्याम॑न्यां न॒द्यं स॑निष्ठात (5), श्रव॑स्यन्तः स॑निष्ठात (6)

1.131.6:

Indra will surely (come) and rejoice with us at the dawn (1).
 He is awake to the songs of illumination (*arkah*) (2),
 and the offerings and the hymns that summon the gods (3).
 (He is aware) of the hymns for the gain of the Sun-world (4).
 O Indra, Vajrin, showerer, you know how to kill the hurters (5).
 O creator, listen to my new thinkings (6).
 (Hear) to this fresh thinking (7).⁶

[*navīyasa*: new, (6.16.21), (8.39.6), fresh, (1.12.11);
havīmabhiḥ: hymns that summon the gods, (1.12.2)
vajrin: one with Vajra, the power of light and force;
svar: Sun-world, the vast world;]

1.131.7:

You desire us and you are increased (by us) (1).
 With your Vajra (slay) the unfriendly mortal, O Indra (2).
 O hero, (slay the unfriendly) mortal (3).
 Kill the evil-thoughted one (4).
 Hear to the most perfect inspirations (5).
 Throw away the evil-one, who causes hurt on the road (6).
 Let every evil-thoughted one be put far away (7).⁷

[*durmatih*: evil-thoughted being;
tuvijāta: one of many births, Indra;
 Line 1: our aspiration increases your power in us]

⁶ उ॒तो नो॑ अ॒स्या उ॒पसो॑ जु॒पेत॒ (1), हि अ॒र्कस्य॑ बो॒धि (2), ह॒विषो॑
 ह॒वीमभिः॑ (3), स्व॒र्पाता॑ ह॒वीमभिः॑ (4), यदिन्द्र॑ हन्त॒वे मृ॒धो वृ॒षा व॒ज्रिन्
 चि॒कैतसि॑ (5), आ मे॑ अ॒स्य वे॒धसो॑ न॒वीयसो॑ मन्म॑ श्रु॒धि (6), न॒वीयसः॑ (7)

⁷ त्वं तमिन्द्र॑ वावृ॒धानो॑ अ॒स्मयुः॑ (1), अ॒मित्र॑यन्तं॑ तुविजात॑ मर्त्यं॑ वज्रेण॑
 (2), शू॒र मर्त्य॑म् (3), ज॒हि यो नो॑ अघा॒यति॑ (4), शृ॒णुष्व॑ सु॒श्रव॑न्स्तमः॑ (5),
 रिष्टं॑ न याम॒न् अप॑ भूत॑ दुर्मतिः॑ (6), विश्वा॑प॑ भूत॑ दुर्मतिः॑ (7)

132. Indra

Riṣhi: Paruchchhepaḥ Daivodāsiḥ

1.132.1: By your grace, we have ancient riches

1.132.2: Indra kills the foes on behalf of the doers

1.132.3: Dvita looks inside

1.132.4: Fight and conquer for us

1.132.5: Men sing rikṣ to get strength

1.132.6: Your weapon kills all foes

Metre: Atyaṣṭiḥ

1.132.1:

O Maghavan, by your grace we have the ancient riches (1),

O Indra, with your protection (2),

may we overcome those arrayed in battle against us (3).

May we win those who should be conquered (4).

Speak on behalf of the one nearby who presses the Soma (5).

Let us be discerning in this yajna (6);

(Indra) performs the yajna (7).

He performs the yajna, seeking the plenitude (8).¹

[*ahani*: these days;

adhivocha: speak on his behalf to the other gods;

bhare: yajna, (1.112.1); battle;

vichayat: discerning judge, (5.60.1);]

¹ त्वया वयं मघवन् पूर्व्ये धन (1), इन्द्रत्वोताः (2), सासह्याम पृतन्यतो (3), वनुयाम वनुष्यतः (4), नेदिष्ठे अस्मिन् अहनि अर्धि वोचा नु सुन्वते (5), अस्मिन् यज्ञे वि चयेमा (6), भरै कृतं (7), वाजयन्तो भरै कृतम् (8)

1.132.2:

In the battles for conquering the Sun-world (1).

Indra kills (the foes) (5),

on behalf of the achiever of work with the straight-going light (3),

who wakes up at dawn with the utterances and fills himself (2).

He is with the light appropriate to him (4).

He is to be adored with the obeisance as the knower (6).

May the gifts unite in us (7).

May your blissful gifts be blissful to us (8).²

[*vakmyah*: utterances, (1.167.7)

krāṇa: achiever of work, (5.10.2);

añjasi: straight-going or revealing light, (10.16.3);

Line 2: he fills himself (*āpri*) with aspirations for progress;]

1.132.3:

With the satisfactions offered even from ancient times (1),

make your favorite abode here in this yajna and shine out (2).

You are in this abode which is in the waters of truth (3).

May you declare that Dvita looks in the inside of the Rays (4).

It is known certainly that Indra is a seeker of Ray-cows (5).

(Seeks) Ray-cows on behalf of his intimates (6).³

[Line 4: *dvita*: one who is two-fold; the god or Rishi of the second plane of the human ascent. It is that of the Life-force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. We become conscious of and conscious in new realms, immense ranges

² स्वर्जेषे भरं (1), आप्रस्य वक्मनि उषर्बुधः (2), स्वस्मिन् अञ्जसि क्राणस्य (3), स्वस्मिन् अञ्जसि (4), अहुन् इन्द्रो (5), यथा विदे शीर्ष्णाशीर्ष्णा उपवाच्यः (6), अस्मत्ता ते सध्व्रक् सन्तु रातयो (7), भद्रा भद्रस्य रातयः (8)

³ तत् तु प्रयः प्रत्तथा ते (1), शुशुक्नं (2), यस्मिन् यज्ञे वारमकृण्वत क्षयम् ऋतस्य वाः अंसि क्षयम् (3), वि तद्वौचेः अर्धं द्विता अन्तः पश्यन्ति रश्मिभिः (4), स घा विदे अनु इन्द्रो गवेषणो (5), बन्धुक्षिद्भ्यो गवेषणः (6)

of life, which are screened off from our ordinary physical consciousness. Trita is the god or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind. See (5.9.5).

adha: now; *vāḥ*: waters, (2.4.6), (8.98.8);

shushukvanam: shining out, (5.87.6);

ṛtam: truth in movement, Right;

gaveṣhaṇaḥ: *go-eṣhaṇaḥ*: seeker of Ray-cows, (7.20.5);]

1.132.4:

Your deeds done now and those in ancient times (1),
have to be declared quickly (and commended) (2).

For the Angirasa-s, you uncovered the stall (of Ray-cows) (3),
and gave (the Ray-cows) to them, O Indra (4);
you indeed opened the stall (5).

Just as you helped the seers (6),
fight for us, conquer for us (7).

On behalf of Soma-pressing aspirants, you punish the lawless
(demons) (8).

Make the lawless to be humble (9).⁴

[*randhaya*: to punish, (10.87.8);

apa avṛṇoḥ: uncovered, (1.51.6)

Line 8: Indra punishes only the hostile demons who are opposed to the laws of workings of gods. Indra does not punish the erring human beings. Their errors have their own negative repercussions.]

⁴ नू इत्था तै पूर्वथा (1), च प्रवाच्यं (2), यदङ्गिरोभ्यो अवृणोः अप
ब्रजमिन्द्र (3), शिक्षन् (4), अप ब्रजम् (5), ऐभ्यः समान्या दिशा (6),
अस्मभ्यं जेषि योत्सि च (7), सुन्वद्भ्यो रन्धया कं चिद्व्रतं (8), ह्णायन्तं
चिद्व्रतम् (9)

1.132.5:

O hero, you rightly judge men based on their willings (1).
 Seeking for inspired knowledge (3),
 they cross to the other shore for the treasure placed there (2).
 They, the seekers of inspiration, are guided (to the riches) (4).
 Here men seeking progeny (5),
 those wanting to avoid obstacles (6),
 sing the illumined riks to get the strength (7).
 The thoughts get the understanding in the home of Indra (8),
 as if the thoughts are in front of gods (9).⁵

[*taruṣhanta*: crossing to the other shore, (8.99.5);
didhishvaḥ: understanding, (1.71.3)]

1.132.6:

O Indra and Parvata, who are foremost in battles (1),
 slay everyone who is arrayed against us (2),
 slay (every foe) with your Vajra (3).
 (The weapon) strives to reach and kill the foe,
 however far he may have gone or wherever he is hidden (4).
 With your weapons, you rend to pieces (6),
 all the foes all over (5).⁶

[*darmā*: foe-killing Vajra;
inakṣhat: strivers to reach; to pervade, (10.45.7);
parvata: see (1.122.3)]

⁵ सं यत् जना॒न् क्रतु॑भिः शूर॑ ईक्षय॒त् (1), धने॑ ह॒िते त॑रुषन्त (2), श्रव॑स्यवः
 (3), प्र य॑क्षन्त श्रव॑स्यवः (4), तस्मा॑ आयुः प्र॒जाव॑त् (5), इद् बा॒र्धे (6),
 अर्च॑न्ति ओज॑सा (7), इन्द्र॑ ओ॒क्व्यं दिधि॑षन्त धी॒तयो॑ (8), दे॒वाँ अ॒च्छा न
 धी॒तयः॑ (9)

⁶ यु॒वं तमि॑न्द्रा॒पर्व॑ता पु॒रोयु॑धा (1), यो नः॑ पृ॒त॒न्यात् अप॑ त॒न्तम् इत् ह॑तं (2),
 वज्रै॑ण॒ तन्त॑म् इत् ह॑तम् (3), दू॒रे च॒त्ताय॑ च्छन्त॑स् इद् ग॒हनं॑ यद् इ॒नक्ष॑त् (4),
 अ॒स्माकं॑ शत्रू॒न् परि॑ शूर॑ वि॒श्वतो॑ (5), द॒र्मा द॑र्षी॒ष्ट वि॒श्वतः॑ (6)

133. Indra

Riṣi: Paruchchhepaḥ Daivodāsiḥ

1.133.1: Enemies are utterly destroyed

1.133.2: Crush those with evil thoughts

1.133.3: Destroy the might of the demons

1.133.4: Even your small deeds are well thought off

1.133.5: Destroy all the rākṣhasa-s

1.133.6: Even heaven and earth are in grief

1.133.7: Soma gives abundantly

Metre: 1, Triṣṭup; 2-4, Anuṣṭup; 5, Gāyatrī

1.133.1:

By truth I purify both the heaven and the earth (1).

I burn the wicked and the vast places without Indra-power (2).

The enemies who have come together have been killed (3).

Utterly destroyed, they lie in holes (or pits) (4).¹

[*anindra*: those who do not possess Indra, (5.2.3);

paritṛṣṇā: pierced, (6.16.48);]

1.133.2:

O Indra, trample on the heads of those with evil thoughts (1).

Crush them with your wide-spreading foot (2).

(Crush them) with your vast wide-spreading foot (3).²

[*vaṭūriṇā*: wide-spread feet of Airāvata elephant (S)]

¹ उ॒भे पु॒नामि॒ रोद॑सी ऋ॒तेन॒ (1), द्रुहो॑ दहामि॒ सं म॒हीः अ॒निन्द्राः॑ (2),

अ॒भि॒व्लग्य॑ यत्र॒ ह॒ता अ॒मित्रा॑ (3), वैल॑स्था॒नं परि॑ तृ॒ळ्हा अ॒शैरन्॑ (4)

² अ॒भि॒व्लग्या॑ चिद॒द्रि॒वः शी॒र्षा या॑तुम॒र्तीनाम्॑ (1),

छि॒न्धि व॑दू॒रिणां॑ प॒दा (2), म॒हाव॑दू॒रिणा॑ प॒दा (3)

1.133.3:

O Maghavan, destroy the might of these demons (1).
 (Hurl them) into a burying pit (2),
 into a vast burying pit (3).³

1.133.4:

By your assaults, you have destroyed (2),
 the thrice fifty (of such foes) (1).
 Your deed is well-thought of (3),
 even though you think of it as little (4).⁴
 [*takat*: little, small importance]

1.133.5:

Destroy the tawny coloured, fearfully roaring *pishāchi* (1).
 Destroy all the *rakṣha*-demons, O Indra (2).⁵
 [*pishāchi*: a type of demon; occurs in RV only here. (10.87)
 mentions another variety known as *yātudhanāḥ*, demon-sorcerers]

³ अब आसां मघवन् जहि शर्धो यातुमतीनाम् (1),

वैलस्थानके अर्मके (2), महावैलस्थे अर्मके (3)

⁴ यासां तिस्रः पञ्चाशतो (1), अभिल्लङ्गैः अपावपः (2),

तत् सु ते मनायति (3), तक्तु सु ते मनायति (4)

⁵ पिशङ्गभृष्टिम् अम्भृणं पिशाचिम् इन्द्र सं मृण (1), सर्वं रक्षो नि बर्हय (2)

1.133.6:

Hurl down the vast (evil-force) (1). Hear us (2).

O Indra, out of fear (of demons) (4),
the heaven, like earth, is in grief (3).

O Indra, without the light, (we are) in fear (5).

O most powerful one (6),

you assail the fierce (foes) by your powerful strokes (7).

O Hero, with your warriors you are invincible (9),

killing only the non-human (demonic) forces (8).

O hero, you are with thrice-seven warriors (10).⁶

[*apūruṣham*: non-human beings, (10.155.3)

ghṛṇāt: with the light, (6.3.7); *īyase*: assail;

adrivaḥ: one who carries (*vaḥ*) the mountain of existence; carrier of the Vajra; Indra]

1.133.7:

He who presses and offers Soma obtains a safe abode (1).

With Soma offering, he destroys the surrounding foes (2).

He destroys the enemies of gods (3).

By Soma-offerings, he conquers beings (4),

surrounded by a thousand steeds of swiftness (5).

To the Soma-offerer, Indra offers felicities in abundance (6),
gives in abundance (7).⁷

⁶ अ॒वः म॒ह इ॒न्द्र दा॒दृहि (1), श्रु॒धी नः (2), शु॒शोच॑ हि द्यौः क्षा न (3), भी॒षाँ
अ॒द्रिवो (4), घृ॒णात् न भी॒षाँ अ॒द्रिवः (5), शु॒ष्मिन्त॑मो (6), हि शु॒ष्मिभिः
व॒धैः उ॒ग्रेभिः ई॒यसे (7), अप॑रू॒षघ्नो (8), अप्र॑तीत शूर॒ सत्त्वंभिः (9), त्रि॒सप्तैः
शूर॒ सत्त्वंभिः (10)

⁷ व॒नोति॑ हि सु॒न्वन् क्षयं॑ (1), परी॑णसः सु॒न्वानो॑ हि ष्मा यज॑ति अ॒व द्वि॒षौ
(2), दे॒वाना॑म॒व द्वि॒षः (3), सु॒न्वान इत् सि॑षासति (4), स॒हस्रा॑ वा॒जी
आवृ॑तः (5), सु॒न्वानाय॑ इन्द्रो॑ ददाति आ॒भुवँ र॒यिं (6), द॑दाति आ॒भुव॑म् (7)

[*siṣhāsati*: to conquer (8.103.11), (5.31.1); this word has several other meanings such as 'bring'. Line (4) thus has other meanings also.

ābhuvam: in abundance;]

End of anuvāka 19

134. Vāyu

Riṣhi: Paruchchhepaḥ Daivodāsiḥ

[This sūkta to Vāyu is one of the four sūkta-s dedicated entirely to Vāyu. It indicates some powers of Vāyu not mentioned elsewhere.]

1.134.1: Your swift steeds bring you

1.134.2: Achiever of work

1.134.3: Clothe the dawn with rays

1.134.4: The blissful robes in the abodes of rays

1.134.5: The brilliant pure Soma

1.134.6: These Ray-cows are milked for clarity

Metre: 1-5, Atyaṣṭiḥ; 6, Aṣṭiḥ

1.134.1:

Let your swift steeds (1),
bring you to the delight, O Vāyu (2),
for the early drink of Soma, for the early drinking (3).
May our truthful words, uplifting, be acceptable (4),
to your mind according to our knowing of you (5).
O Vāyu, come in your car with the Niyutvan steeds (6),
with the gifts of bliss for us (7),
(for giving us) the gifts of bliss of the yajna (8).¹

[*prayaḥ*: delight, (4.15.2); satisfying things, (1.2.4);

dāvane: gifts of bliss;

rārahāṇa: *rarahāṇa*: powerful steeds (S);]

¹ आ त्वा जुवौ रारहाणा (1), अभि प्रयो वायो बहन्तु (2), इह पूर्वपीतये सोमस्य पूर्वपीतये (3), ऊर्ध्वा ते अनु सूनृता (4), मनः तिष्ठतु जानती (5), नियुत्वंता रथेना याहि (6), दावने वायौ (7), मखस्य दावने (8)

1.134.2:

May our drops of rapturous Soma make you rapturous, O Vāyu (1).
 The luminous rays of knowledge (also make you rapturous) (3),
 you being an achiever of work with perfect will (2).
 The luminous rays (give joy to) achiever of works (4).
 For the achiever of works (5),
 come the protections together with discernment (6).
 Your *niyut* steeds (bring you) for the gifts and thoughts (7).
 The thoughts are expressed in speech (8).²

[*iradhyai*: to bring,

krāṇā: achiever of work, (5.10.2);

abhidyavaḥ: luminous, (3.27.1);

sadhrīchīnā: coming together;

Line 8: The speech could come out of the mouth of the priests or sacrificer.]

1.134.3:

Vāyu yokes two red horses and two purple steeds (1),
 swift in movement, to his chariot for carrying (the loads) (2).
 (They are) powerful carriers to draw (3).
 Awaken the goddess of many thoughts (4),
 just as a lover (does) his sleeping love (5).
 Make heaven and earth visible (6),
 by clothing the dawn (with rays) (7).
 For inspired knowledge, clothe the dawns (with rays) (8).³

[*ajira*: swift in movement, (7.11.2);

vāsaya: to clothe, (1.140.1)

² मन्दन्तु त्वा मन्दिनौ वायो इन्द्वो अस्मत् (1), क्राणासः सुकृता (2),
 अभिद्यवो गोभिः (3), क्राणा अभिद्यवः (4), यद्ध क्राणा (5), इरध्यै दक्षं
 सचन्त ऊतयः (6), सग्रीचीना नियुतौ दावने धिय (7), उपै ब्रुवत ई धियः (8)

³ वायुः युङ्क्ते रोहिता वायुररुणा (1), वायू रथे अजिरा धुरि वोळ्हवे (2),
 वहिष्ठा धुरि वोळ्हवे (3), प्र बौधया पुरंधिं (4), जार आ ससतीमिव (5),
 प्र चक्षय रोदसी (6), वासय उपसः (7), श्रवसे वासयोषसः (8)

Vāyu is said to clothe the dawn with rays. In the next mantra, the dawns spread the blissful robes of rays for Vāyu.]

1.134.4:

For you Vāyu, the brilliant dawns from abroad (1),
spread the blissful robes in the abodes of the rays (2),
the variegated and new rays (3).

For you Vāyu, the nectar-yielding cow (4),
pours all her treasures as her milk (5).

You have brought into being the Maruts from the wombs (6),
from the heaven's breasts (as it were) (7).⁴

[*damsu*: abodes;]

1.134.5:

For you the brilliant, pure, quick-flowing Soma (1),
strong in its rapture, is eager to mingle (2),
eager to mingle with the water (3).

One full of fear and weary (4),
desires from you enjoyment swiftly (as a galloper) (5).

You protect all the worlds by the law (6).

You save them from the hostile powers by the law (7).⁵

[*dharma*: law; *asurya*: hostile powers;

īṭe: desires; *takvaviya*: galloper;]

⁴ तुभ्यमुषासः शुचयः परावर्ति (1), भद्रा वस्त्रा तन्वते दंसु रश्मिषु (2),
चित्रा नव्येषु रश्मिषु (3), तुभ्यं धेनुः संबर्द्धा (4), विश्वा वसूनि दोहते (5),
अजनयो मरुतो वक्षणाभ्यो (6), दिव आ वक्षणाभ्यः (7)

⁵ तुभ्यं शुक्रासः शुचयः तुरण्यवो (1), मदेषु उग्रा इषणन्त भुर्वणि (2),
अपाम् इषन्त भुर्वणि (3), त्वां त्सारी दसमानो (4), भगम् ईद्रे तक्ववीयै (5),
त्वं विश्वस्माद् भुवनात् पासि धर्मणा (6), असुर्याऽत् पासि धर्मणा (7)

1.134.6:

O Vāyu, who has none preceding thee (1),
 you have the power to be the first to drink our Soma (2),
 pressed out by us, you have the power to drink (3).
 You are called by the thoughts of men (4),
 who are free of sin (5).

For you all these Ray-cows are milked for the infusions (6),
 milked for the infusions of clarity (7).⁶

[*āshiram*: infusions, which are added to Soma;

ghṛtam: clarity, light;

arhasi: you have the power, (5.7.2)]

135. Vāyu

Rīṣi: Paruchchhepaḥ Daivodāsiḥ

- 1.135.1: The Soma is ready for you**
1.135.2: Soma for gods and men
1.135.3: Come for your advent in the pilgrimage-yajna
1.135.4: O Vāyu, come with Indra
1.135.5: You desire our welfare
1.135.6: Soma purified by a strainer
1.135.7: O Vāyu, go where the words of truth are seen
1.135.8: Priests near Ashvattha tree
1.135.9: The steeds carry you in midspace
Metre: 1-6, 9, Atyaṣṭiḥ; 7-8 Aṣṭiḥ;

⁶ त्वं नो वायो एषामपूर्व्यः (1), सोमानां प्रथमः पीतिमर्हसि (2),
 सुतानां पीतिमर्हसि (3), उतो विहुत्मतीनां विशां (4), बवर्जुर्षीणाम् (5),
 विश्वा इत् ते धेनवो दह आशिरं (6), घृतं दुहृत आशिरम् (7)

1.135.1:

Come to our sacred grass spread for your advent (1),
 with your thousand steeds, O lord of steeds (2).
 (Approach) with hundreds (of riches), O Lord of steeds (3).
 O god, gods labour for you to have the first drink of Soma (4).
 The pressed out honey-sweet Soma is ready for you (5).
 They are ready for your rapture and the willings (6).¹
 [Line 6: The willings refer to the deeds to be done after accepting
 the Soma; *yemire*: they labour, (8.43.18)]

1.135.2:

Purified by the stones clothed in the desirable splendour (2),
 the Soma-delight enters the sheath (1,3).
 The bright Soma flows into it for dwelling there (4).
 The gods are called to Soma along with men for their share (5).
 O Vāyu, harness and depart from us, whom you like (6).
 Taking pleasure in us whose welfare you desire,
 depart from here (7).²
 [*ā-vasānaḥ*: clothing one self, (4.5.15), inhabiting, (10.5.2);
 All the mantra-s are dedicated to Vāyu. Even though the mantra-s
 4-8 are said to be addressed to Indra-Vāyu, Indra here merely
 accompanies Vāyu. Soma, the delight of existence is mentioned in
 several mantra-s.]

¹ स्तीर्णं बर्हिरुपं नो याहि वीतये (1), सहस्रेण नियुतां नियुत्वते (2),
 शतिनीभिः नियुत्वते (3), तुभ्यं हि पूर्वपीतये देवा देवायं येमिरे (4),
 प्र ते सुतासो मधुमन्तो अस्थिरन् (5), मदाय क्रत्वै अस्थिरन् (6)

² तुभ्यायं सोमः (1), परिपूतो अद्रिभिः स्पार्हा वसानः (2), परि कोशम्
 अर्षति (3), शुक्रा वसानो अर्षति (4), तवायं भाग आयुषु सोमो देवेषु
 हूयते (5), वह वायो नियुतो याहि अस्मयुः (6), जुषाणो याहि अस्मयुः (7)

1.135.3:

Come with your numerous steeds to the yajna-pilgrimage (1),
for your advent, O Vāyu (2).

Come to the offerings for your advent (3).

This enjoyment is for *ṛtvik-s* and the Sun with his rays (4,5).

The priests of the journey have brought the offering (6),
they are for your fulfillment, O Vāyu (7).

The bright (Soma) is for your fulfillment (8).³

[*ayamsat*: for fulfillment, (10.40.12);

Line 1: *shatanībhiḥ sahasranībhiḥ*: hundreds and thousands;
numerous;

adhvaryubhiḥ: priests (or directors) of the yajna-journey;

bhāga: enjoyment;

ṛtvīyaḥ: *ṛtviks*, those who sacrifice to the law, order, and season of
ṛtam (truth), see (1.143.1), a common epithet for Agni; word not
limited to human priests.]

1.135.4:

O Vāyu, let the chariot drawn by the Niyut steeds bring you (1),
for your advent, along with satisfactions, for our protection (2).

(Come for) the offerings in the advent (3).

May you drink the sweet Soma-food (4),
placed for your first drink (5).

O Vāyu, come with Indra (to see) the achievements done (6).

Come with Indra for the achievements (to be done) (7).⁴

³ आ नो न॒युद्भिः श॒तिनी॒भिः अध्व॒रं संह॒स्रिणी॒भिः उप॑ याहि (1), वी॒तये॒ वा॒यो (2), ह॒व्यानि॑ वी॒तये॑ (3), तवा॒यं भा॒ग ऋ॒त्वियः॑ (4), सर॑श्मिः सू॒र्ये सचा॑ (5), अ॒ध्वर्यु॑भिः भर॑माणा (6), अय॑ंसत॒ वा॒यो (7), शु॒क्रा अय॑ंसत (8)

⁴ आ वा॑ रथो॑ न॒युत्वा॑न् वक्ष॒त् (1), अव॑से॒ अभि॑ प्रया॑सि॒ सुधि॑तानि वी॒तये॒ वा॒यो (2), ह॒व्यानि॑ वी॒तये॑ (3), पिब॑न्त॒ मध्वो॑ अन्ध॑सः (4), पू॒र्वपे॑यं हि वा॑ ह॒तिम् (5), वा॒यवा॑ इ॒न्द्रेण॑ राध॒सा ग॑न्त॒म् (6), इन्द्र॑श्च राध॒सा ग॑न्त॒म् (7)

[*sudhitāni*: firmly placed (satisfactions), (6.15.15), well-established (satisfactions), (10.115.7)]

1.135.5:

May our thoughts make you turn (to come here) (1).

The priests and the master of plenitude purify the Soma (2),
just as a swift steed is cleaned at the behest of the master (3).

You, who desire our welfare, drink the Soma (4),
and come here for our protection and increasings (5).

The Soma pressed out by the stones is for your rapture (6).

You are the givers of plenitude, O Indra-Vāyu (7).⁵

[*vājinam*: master of plenitude, (8.84.8) (epithet for Soma here)

ā vartyuḥ: turn in their paths, (6.11.1)]

1.135.6:

The Soma is ready for your fulfillment, O Vāyu (1,3).

It is pressed out in the works and brought by the priests (2),

The brilliant (Soma) is ready for you (4).

The intense Soma, purified through a filter, is released for you (5).

The Soma, which desire you, flow through the strainer (6).⁶

[In the outer rite, the purifier or strainer is a cloth made up of the fleece (*romanī*) of the female sheep (ewe) (*avya*). In the mantra-s on Soma, the words *avya*, *avi* occur frequently. In the inner yajna, the purification is done by the powers of *prāṇa* and mind which declare, 'the work is not mine, the doer is Nature' etc. This reflection is done by the actions of sense-life and sense-mind. *avi* means sense-mind.

⁵ आ वां धियौ बवृत्युः (1), अध्वराँ उप इमम् इन्दुं मर्मजन्त वाजिनम् (2), आशुम् अत्यं न वाजिनम् (3), तेषां पिबतम् अस्म्यू (4), आ नौ गन्तमिह ऊत्या (5), इन्द्रवायू सुतानाम् अद्रिभिः युवं मदाय (6), वाज-दा युवम् (7)

⁶ इमे वां सोमा (1), अप्स्वा सुता इह अध्वर्युभिः भरमाणा (2), अयंसत वायौ (3), शुक्रा अयंसत (4), एते वामभ्यंसृक्षत तिरः पवित्रमाशवः (5), युवा यवो अति रोमाणि अव्यया सोमासो अति अव्यया (6)

apsva: works; *āshavaḥ*: intense, (1.4.7);
ayamsata: for fulfillment, (1.135.3), (10.40.12);
tiraḥ pavitram: oblique filter;
adhvaryuḥ: priests of journey, need not be human]

1.135.7:

O Vāyu, pass by many sleeping persons (1),
 and go to the place where the stones resound (with speech) (2),
 (go) to that house with Indra (3).
 Go where the words of truths are seen (4),
 where the clarity (or light) flows (5).
 Come with the perfect horses to the yajna-journey (6).
 Come with Indra to the pilgrimage-journey (7).⁷
 [*pūrṇaya*: well-nourished; perfect;
āyātha: come;
rīyate: enters deeper, (5.7.8), flows (S)]

1.135.8:

Accept the offerings of the sweet Soma (1).
 The victorious (priests) stand near the Ashvattha tree (2).
 May they be always victorious (3).
 The Ray-cows release (the knowledge) to mature the strength (4).
 For you the milch-cows do not become meager (in milk) (5).
 The milch-cows do not become unproductive (6).⁸
 [*jāyuh*: to conquer, (1.67.1);
yavaḥ: grain, strength; *sākam*: together;]

⁷ अतिं वायो ससृतो याहि शश्वतो (1), यत्र ग्रावा वदन्ति तत्र गच्छतं (2),
 गृहम् इन्द्रश्च गच्छतम् (3), वि सूनृता ददंशे (4), रीर्यते घृतम् (5),
 आ पूर्णया नियुता याथो अध्वरम् (6), इन्द्रश्च याथो अध्वरम् (7)

⁸ अत्र आह तत् बहेथे मध्व आहुतिं (1), यम् अश्वत्थम् उपतिष्ठन्त जायवो
 (2), अस्मे ते सन्तु जायवः (3), साकं गावः सुवन्ते पच्यन्ते यवो (4), न ते
 बाय उप दस्यन्ति धेनवो (5), न अप दस्यन्ति धेनवः (6)

1.135.9:

O Vāyu, these horses are excellent, strong of limb (1),
 mighty to carry you across within the mid-space (2).
 Growing vast, (they are strong) as bull (3).
 They are not lost in the heavenly space (4).
 They are swift and cannot be easily stopped (5).
 Difficult are they to be controlled like the rays of Sun (6).
 They cannot be controlled by the force of hands (7).⁹
 [Line 2: *nadī*: space between Heaven and Earth (S);
dhanva: heavenly space, (S)]

136. Mitra-Varuṇa

Riṣi: Paruchchhepaḥ Daivodāsiḥ

1.136.1: Offer the thoughts with surrender

1.136.2: Path of truth has manifested

1.136.3: You make men walk on the right path

1.136.4: We seek the possessors of truth

1.136.5: Protect those following the laws

1.136.6: Close to those with children

1.136.7: May we possess opulence

Metre: 1-6, Atyaṣṭīḥ; 7, Triṣṭup

⁹ इमे ये ते सु वांयो बाह्वौजसो (1), अन्तः नदी तै पतर्यन्ति उक्षणो (2),
 महि ब्राधन्त उक्षणः (3), धन्वञ्चिद् ये अनाशवो (4), जीराः चित् अगिरा-
 ओकसः (5), सूर्यस्येव रश्मयो दुर्नियन्तवो (6), हस्तयोः दुर्नियन्तवः (7)

1.136.1:

To the ancient deities (Mitra and Varuṇa) (1),
 bring offerings and thoughts along with vast surrender (2).
 They confer happiness on those offering the sweet (Soma) (3).
 To them, the all-rulers, the streams of light are released (4),
 they are glorified in yajna and yajna (5).
 Their might cannot be violated in any way (6).
 Their divinity is not to be resisted (7).¹

[*prabhṛata*: bring, offer; *ādhṛṣhe*: violated, (5.87.2)]

1.136.2:

The most excellent Dawn is seen moving on a wide path (1).
 The rays have manifested the path of the truth (2).
 The eyes of men (have been opened) by the rays of Bhaga (3).
 This is the abode of Mitra, Varuṇa and Aryaman (5),
 dwelling in the light of heaven (4).
 You uphold the vast utterance and the manifestation (6).
 Uphold the vast expandings with the response to our laud (7).²

[*vayaḥ*: expanding growth, manifestation, (6.15.4);
dadhate: uphold; *ayamsta*: manifested, (1.56.1);
upastutyam: response (to our laud);
dyukṣham: that which dwells in the light of heaven, (5.39.2);
 Bhaga: the deity of enjoyment]

¹ प्र सु ज्येष्ठं निचिराभ्यां (1), बृहत् नमो हव्यं मतिं भरता (2), मृळयद्भ्यां स्वादिष्टं मृळयद्भ्यां (3), ता सम्राजां घृतासुती (4), यज्ञेयं उपस्तुता (5), अथ एनोः क्षत्रं न कुतः च न आधृषे (6), देवत्वं नूचित् आधृषे (7)

² अदर्शि गातुः उरवे वरीयसी (1), पन्थां क्रतस्य समयंस्त रश्मिभिः (2), चक्षुः भगस्य रश्मिभिः (3), युक्षं (4), मित्रस्य सार्दनम् अर्यम्णो वरुणस्य च (5), अथा दधाते बृहत् उक्थ्यं वयं (6), उपस्तुत्यं बृहद् वयं (7)

1.136.3:

The abode upholds the luminous Aditi of the Sun-world (1).

(The Āditya-s) come everyday (to this abode) (2),

They are awake everyday (3).

The Āditya-s reach the luminous abode (4).

They are the lords of riches fit for giving (5).

O Mitra-Varuṇa, you make men walk on the right path (6),

O Aryaman, you make men walk on the right path (7).³

[*yātayat-jana*: make men to walk the right path, (5.72.2);

dānunaspatī: lords of riches fit for giving, (2.41.6)

āshate: to reach, (8.43.17); *ā-sachete*: come (S)]

1.136.4:

May the (god) Soma make Mitra-Varuṇa most happy (1),

on their drinking their share (of Soma) (2);

the enjoyable felicities of (Soma) is meant for the gods (3).

May all the gods well-pleased accept (the Soma) (4).

We desire the kings (Mitra-Varuṇa) to drink (the Soma) (5).

We seek the possessors of truth (6).⁴

[*ābhaga*: enjoyable felicities, (8.53.6), share]

³ ज्योतिष्मतीम् अदितिं धारयत्-क्षितिं स्वर्वतीम् आ (1), संचेते दिवेदिवे (2), जागृवांसां दिवेदिवे (3), ज्योतिष्मत् क्षत्रम् आंशाते आदित्या (4), दानुनस्पती (5), मित्रः तयोः वरुणो यातयत् जनो (6), अर्यमा यातयत् जनः (7)

⁴ अयं मित्राय वरुणाय शतमः सोमो भूतु (1), अवपानेषु आभंगो (2), देवो देवेषु आभंगः (3), तं देवासो जुषेरत् विश्वे अद्य सजोषसः (4), तथा राजानां करथो यत् ईमह (5), ऋतावानां यदीमहे (6)

1.136.5:

Protect, from the sins and evils, your worshippers (2),
 who are free from all littleness, O Mitra-Varuṇa (1).
 Protect from the sins and evils the mortals who are givers (3).
 May Aryama protect them (4),
 who are straight-forward following the laws of action (5),
 who follow the laws along with the utterances (6),
 who follow the laws along with the stoma chant (7).⁵
 [*anarvāṇam*: free from all littleness, (2.6.5);
avidhat: to worship (with works), (2.1.7);
paribhuṣati: to carry out, to follow (S), (occurs once)
stoma: laud of affirmation]

1.136.6:

Salutations to *rodasī* and the vast heaven (1),
 which are praised by Mitra and Varuṇa who are lavish (2).
 They are blissful with their lavish (gifts) (3).
 Laud Indra, Agni (4),
 also Aryamaṇa and Bhaga who dwell in the light of heaven (5).
 May we be close to those with children (7),
 living for a long time (6).
 May we be close to the increasings of Soma (8).⁶
 [*dyukṣham*: see (1.136.2);
sumṛlikah: blissful, (4.1.20); gracious;
jjok: for a long time;
rodasī: earth and heaven, together viewed as a mother]

⁵ यो मित्राय वरुणाय अविधत् जनो अनर्वाणं (1), तं परि पातो अंहसो (2),
 दाश्वासं मर्तम् अंहसः (3), तम् अर्यमा अभि रक्षति (4), ऋजूयन्तम् अनु
 व्रतम् (5), उक्थैः य एनोः परिभूषति व्रतं (6), स्तोमैराभूषति व्रतम् (7)

⁶ नमो दिवे बृहते रोदसीभ्यां (1), मित्राय वोचं वरुणाय मीळुषे (2),
 सुमृळीकाय मीळुषे (3), इन्द्रमग्निमुप स्तुहि (4), युक्षमर्यमणं भगम् (5),
 ज्योग्जीवन्तः (6), प्रजयां सचेमहि (7), सोमस्योती सचेमहि (8)

1.136.7:

We laud Indra and Maruts with the self-glory (2).

(We laud) gods giving us protection (and increasings) (1).

May Agni, Mitra and Varuṇa grant us happiness (3).

May we possess the opulence (4).⁷

[*svayashasam*: self-glory, (10.75.9), (1.95.2);

mamsīmaḥi: to exalt, (6.19.7), to laud, (10.26.4)]

137. Mitra-Varuṇa

Riṣi: Paruchchhepaḥ Daivodāsiḥ

1.137.1: Soma mixed with infusions

1.137.2: Soma for the gods of beautiful truth

1.137.3: Rays of pressed out Soma

Metre: Atishakvari

1.137.1:

O Mitra-Varuṇa, for you is the Soma mixed with infusions (6).

Come to the Soma-delight which is pressed out by stones (1).

They are rapturous and mixed with (products) of Ray-cows (2).

These Soma-s are rapturous (3).

O kings, heaven-touching, who protect us (4),

may you come to us (5).

(Soma) is bright with the infusions of Ray-cows (7).¹

[*gavāshiraḥ*: infusions (*āshira*) of the products of Ray-cows (*gau*)]

⁷ ऊ॒ती दे॒वानां व॒यम् (1), इन्द्र॑वन्तो मंसीम॒हि स्वयं॑शसो म॒रुद्भिः (2),

अ॒ग्निर्मि॑त्रो वरु॒णः शर्म॑ यंसन् (3), तद॑श्याम म॒घवा॑नो व॒यं च॑ (4)

¹ सु॒षुमा या॑त॒म् अ॒द्रिभिः॑ (1), गो॒श्री॒ता मत्स॑रा इ॒मे (2), सोमा॑सो मत्स॒रा इ॒मे (3), आ रा॑जाना दि॒विस्पृ॑शा अस्म॒त्रा (4), गन्त॑मु॒प नः॑ (5), इ॒मे वा॑ मि॒त्रावरु॑णा गवा॑शि॒रःसोमाः॑ (6), शु॒क्रा गवा॑शि॒रः (7)

1.137.2:

May you come to the Soma-s (1),
 dripping with delight and mixed with milk-infusions (2).
 (Come to) the pressed Soma with milk-infusions (3),
 (ready) for you at the onset of dawn or with the Rays of Sun (4).
 Pressedout Soma is for the drink of Mitra and Varuṇa (5),
 or for the drink by the gods of beautiful truth (6).²

1.137.3:

The rays of Soma are pressed by stones (2),
 as if milking a productive milch-cow (1).
 They milk the stones (3).
 Come in our front to give us protection (4),
 and to drink the Soma (5).
 O Mitra-Varuṇa, come with the gods (6),
 for the drink of the Soma which is pressed out (7).³

² इ॒म आ या॑त॒म् इ॒न्द्र॒वः (1), सो॒मा॒सो द॒ध्या॑शि॒रः (2), सु॒ता॒सो द॒ध्या॑शि॒रः
 (3), उ॒त वा॑मु॒पसौ॑ बु॒धि सा॒कं सू॒र्य॑स्य र॒श्मि॑भिः (4), सु॒तो मि॒त्राय॑ व॒रु॑णाय
 पी॒तये॑ (5), चा॒रुः ऋ॒ताय॑ पी॒तये॑ (6)

³ तां वा॑ धे॒नुं न वा॑स॒रीं (1), अ॒ंशुं दु॑ह॒न्ति अ॒द्रि॒भिः सो॒मं (2), दु॒ह॒न्त्य॒द्रि॒भिः
 (3), अ॒स्म॒त्रा ग॑न्त॒मुप॑ नो॒ अ॒र्वा॒श्वा (4), सो॒मपी॑तये (5), अ॒यं वा॑
 मि॒त्राव॑रु॒णा नृ॑भिः (6), सु॒तः सो॒म आ पी॑तये॑ सु॒तः (7)

138. Pūshan

Riṣhi: Paruchchhepaḥ Daivodāsiḥ

1.138.1: Pūshan unites yajna and universal mind

1.138.2: You carry us across the battle

1.138.3: Your friendship and protection

1.138.4: Be near us always for enjoyment

Metre: Atyaṣṭiḥ

1.138.1:

The greatness of Pūshan with many births is widely-lauded (1).

No one speaks ill of his strength (2).

No one is displeased by the praise (offered to him) (3).

Desirous of happiness I adore him whose protection is nearby (4).

He creates bliss (5).

He unites the universal mind with the yajna (*makha*) (6),

This god unifies the yajna (7).¹

[*āyuyuve*: to unite (S);

tandate: to detract, to speak ill of, (occurs only here)]

1.138.2:

O Pūshan, I praise you with *stoma* for your arrival (1,3).

In your movement to the battle, you are like a steed (2,4).

You carry us across the battle like a camel (5).

Hence I, a mortal, call you (6),

a god who creates bliss in friendship (7).

Make our hymns luminous (8).

Make our plenitude also luminous (9).²

¹ प्रप्रं पूष्णः तुविजातस्य शस्यते महित्वम् (1), अस्य तवसो न तन्दते (2), स्तोत्रमस्य न तन्दते (3), अर्चामि सुस्रयन् अहम् अन्त्यूतिं (4), मयोभुवम् (5), विश्वस्य यो मन आ-युयुवे मखो (6), देव आयुयुवे मखः (7)

² प्र हि त्वां पूषन् (1), अजिरं न (2), यामनि स्तोमैभिः कृण्व (3), ऋणवो यथा मृध (4), उष्ट्रो न पीपरो मृधः (5), हुवे यत् त्वां (6), मयोभुवं देवं सख्याय मर्त्यैः (7), अस्माकम् आङ्गृषान् युष्मिनः कृधि (8), वाजेषु युष्मिनः कृधि (9)

[*dyumninī*: luminous, (8.74.9);
ajaram: swift in movement, (7.11.2);
yāmani: journeying, (10.46.10); arrival;]

1.138.3:

O Pūṣhan, by chanting superbly and by willings (2),
 they enjoy your friendship and protection (1,3),
 by willings, they enjoy (your presence) (4).
 We seek from you new riches which are vast (5).
 O widely-lauded one, do not be disdainful (6).
 Make the plenitude and plenitude flow to us (7).³

[*sarī*: in movement; cf. *sarīmani*, (3.29.11);
babhujire: enjoy (S); *niyutam*: a large quantity, vast;
vipanyavaḥ: those who chant superbly, (1.22.21)]

1.138.4:

O Pūṣhan, carrier of gifts, free of anger (2),
 be near us always for our enjoyment (1).
 and for our (getting the) inspired knowledge (3).
 O power, we turn you towards us by our perfect stoma (4).
 O Pūṣhan, luminous one, I will never stop thinking of you (5),
 I will not disregard your friendship (6).⁴

[*vavṛtīmaḥi*: to turn towards; cf. *vavṛtuḥ*: (1.105.10);
ajāshva: one who is carried by goats, Pūṣhan;
sātaye: attachment of enjoyment, guarding what is attained, (1.4.9)
upa bhūva: be near us; *āghṛṇe*: luminous one, (1.23.14)
rarima: (2.5.7), to give; *rarivān*: who carries gifts;]

³ यस्य ते पूषन् सख्ये (1), विपन्यवः कृत्वा चित् (2), सन्तो अवसा
 बुभुजिर (3), इति कृत्वा बुभुजिरे (4), तामनु त्वा नवीयसीं नियुतं राय
 ईमहे (5), अहैळमान उरुशंस (6), सरी भव वाजैवाजे सरी भव (7)

⁴ अस्या ऊ षु ण उप सातये भुवो (1), अहैळमानो ररिवाँ अजाश्व (2),
 श्रवस्यताम् अजाश्व (3), ओ षु त्वा ववृतीमहि स्तोमैभिः दस्म साधुभिः
 (4), नहि त्वा पूषन् अतिमन्य आघृणे (5), न ते सख्यम् अपहृवे (6)

139. Several-gods

Rīṣi: Paruchchhepaḥ Daivodāsiḥ

- 1.139.1: Addressed to several gods
- 1.139.2: Extricate the falsehood from truth
- 1.139.3: Seekers of godheads call you
- 1.139.4: You journey along paths with no obstruction
- 1.139.5: You give gifts day and night
- 1.139.6: Soma is victorious over all hostiles
- 1.139.7: O Agni, tell us about the god
- 1.139.8: Uphold for us what is new, or far-sounding
- 1.139.9: Ancient seers such as Dadhyanch
- 1.139.10: Established shelters within themselves
- 1.139.11: Eleven gods

Metre: 1-4, 6-10, Atyaṣṭiḥ; 5, Bṛhatī; 11, Triṣṭup

1.139.1: (All-gods)

May our prayers be heard (1).

May Agni be established in our front by the thoughts (2).

We embrace his divine might (3).

We embrace Indra and Vāyu (4).

The new hymn becomes united (6),

with the center of the achiever of works and illumines it (5).

May our perfect thoughts reach the gods (7).

May the thoughts in front (reach the gods) (8).¹

[Line 5: The centre is inside the human being. The laud illumines this centre. The achiever of works is the god within us;

nābhā: centre, navel-centre, (3.5.9), (4.10.8);

krāṇā: achiever of works, (5.7.8)]

¹ अस्तु श्रौषट् (1), पुरो अग्निं धिया दध आ नु (2), तत् शर्धो दिव्यं वृणीमह (3), इन्द्रवायू वृणीमहे (4), यद्ध क्राणा विवस्वति नामा (5), संदायि नव्यसी (6), अध प्र सू न उप यन्तु धीतयो देवा (7), अच्छा न धीतयः (8)

1.139.2:

O Mitra-Varuṇa, extricate the falsehood from the truth (1),
by your force of mind endowed with discrimination (2).
(You do it) by your force of mind (3).
May we truly behold your golden forms in our dwellings (4),
with our own eyes, with the mind, with its thoughts (5);
with our own eyes (may we behold) the Soma (6).²

[*ādadānaḥ*: extricated, (4.19.9);

ādadāthe: extricated (occurs once)]

1.139.3:

The seekers of the godhead (call you) with *stoma* (1),
as if they are making you hear the call, O Ashvins (2).
Men (worship) you with offerings (3).

O knowers of all, from you (5),
they obtain all the riches and the satisfactions (4).

O achievers, the wheels of your golden car (7),
pour profusely (the honey) (6);
(your) golden car (pours honey) (8).³

[*dasrau*: fulfillers of action, achievers, (1.3.3), (1.30.1);

prkṣha: satisfactions, (1.71.7); satisfying fullness, (2.1.15);

shloka: a call, (10.12.5);

pruṣhāyat: to shower profusely, (1.121.2)]

² यद्ध त्यत् मित्रावरुणौ ऋतात् अधि आददाथे अनृतं (1), स्वेन मन्युना दक्षस्य (2), स्वेन मन्युना (3), युवोः इत्या अधि सद्भसु अपश्याम हिरण्ययम् (4), धीभिः च न मनसा स्वेभिः अक्षभिः (5), सोमस्य स्वेभिः अक्षभिः (6)

³ युवां स्तोमैभिः देवयन्तौ (1), अश्विना आश्रावयन्त इव श्लोकम् आयवो (2), युवां हव्या अभि आयवः (3), युवोः विश्वा अधि श्रियः पृक्षः च (4), विश्ववेदसा (5), प्रुषायन्तौ (6), वां पवयो हिरण्यये रथे दस्रा (7), हिरण्यये (8)

1.139.4:

O Ashvins, it is known that you journey to the wide-heaven (1).

For its heavenward urges, the charioteers (2),

drive your car along paths with no obstructions (3).

O Dasra-s, you are in a golden car with three seats (4).

You travel in the paths giving instructions to the worlds (5).

By the revealing light, you rule the world (6).⁴

[*añjasā*: by the revealing, light, (10.16.3);

shāsan: in the rule, (3.7.5);

adhvasmabhiḥ: paths with no obstructions, (2.34.5);

diviṣṭiṣhu: heavenward urges]

1.139.5:

O Ashvins, day and night you give us gifts of energies (1,3),

O you having energies as treasures (2).

May your gifts to us never stop (4).

May our offerings to you never stop (5).⁵

[*shachībhiḥ*: energies, (7.6.4);

shachīvasū: you with treasures which are energies

dashasyan: giving as a gift, (7.5.7)]

⁴ अचैति दस्रा व्युनाकम् ऋण्वथो (1), युञ्जते वां रथयुजो दिविष्टिषु (2), अध्वस्मानो दिविष्टिषु (3), अर्थि वां स्थाम बन्धुरे रथे दस्रा हिरण्यये (4), पथेव यन्तौ अनुशासता रजो (5), अजसा शासता रजः (6)

⁵ शचीभिः नः (1), शचीवसू (2), दिवा नक्तं दशस्यतम् (3), मा वां रातिः उप दसत् (4), कदा च न अस्मद् रातिः कदा च न (5)

1.139.6:

O mighty Indra, showerer (1),
 the Soma-delight pressed out by the stones is for your drink (2).
 It is victorious over all hostile forces (3).
 Soma is victorious (4).
 May it make you rapturous (5),
 with your great gift of achievements with variety (6).
 Come to us, the carrier of hymns, one praised by the words (7).
 O one most gracious, come to us (8).⁶
 [ut-bhidaḥ: victorious over foes, (1.89.1)]

1.139.7:

O Agni, you hear us perfectly (1),
 O one who is adored (2).
 Tell about us to the gods, the masters of sacrifice (3),
 (tell about us) to the shining ones (4).
 Thus the gods gave a milch-cow to Angirasa seers (5).
 Aryama milked the cow who is with us (6).
 May he who knows the nature of that (cow) be close to us (7).⁷
 [ilītaḥ: one adored, (1.13.4), one prayed]

⁶ वृषन् इन्द्र वृषपाणास (1), इन्देव इमे सुता अद्रिषुतास (2), उद्भिदः तुभ्यं (3), सुतासं उद्भिदः (4), ते त्वां मन्दन्तु (5), दावनें महे चित्राय राधंसे (6), गीर्भिः गिर्बाहुःस्तवमान आ गंहि (7), सुमृळीको न आ गंहि (8)

⁷ ओ षू णो अग्रे शृणुहि (1), त्वम् ईळितो (2), देवेभ्यो ब्रवसि यज्ञियेभ्यो (3), राजभ्यो यज्ञियेभ्यः (4), यद्ध त्यामङ्गिरोभ्यो धेनुं देवा अदत्तन (5), वि तां दहे अर्यमा कर्तरी सचाँ (6), एष तां वेद मे सचाँ (7)

1.139.8:

May your manly energies be never against us (1).

May our splendour never decay, (O Maruts) (2).

May our towns never decay (3).

From age to age, whatever is new, far sounding or immortal (4),
uphold it for us however difficult it is (5).

(May it stay with us) however hard to cross (6).⁸

[*dustaram*: hard to cross, (5.15.3), inviolate, (2.2.10)

didhṛta: to uphold, (5.86.6);

goṣhi: far-sounding, (6.5.6);

dyumnāni: illuminations, (5.28.3), splendour, (4.4.6)]

1.139.9:

The ancient (seers), Dadhyanch, Angirasa-s, Priyamedha,

Kaṇva, Atri and Manu have known my birth (1),

the ancients such as Manu have known (2).

Our goal to which we go is among the gods (3).

Our centers (or origins) is among the gods (4).

To their feet, I bow down with surrender and hymns (5).

I bow down to Indra and Agni with hymns (6).⁹

[*nābhā*: navel, (2.3.9);

nābhayaḥ: centres, (9.73.1);

ā-yati: the goal to reach (cf. *yate*, goal of journey, (5.27.4))]

⁸ मो षु वो अस्मद्भि तानि पौस्या सना भूवन् (1), द्युम्नानि मा उत
जारिषुः (2), अस्मत् पुरोत जारिषुः (3), यत् वः चित्रं युगेयुगे नव्यं घोषात्
अमर्त्यम् (4), अस्मासु तत् मरुतो यत् च दुष्टरं दिधृता (5), यच्च दुष्टरम् (6)

⁹ दध्यङ् ह मे जनुषं पूर्वो अङ्गिराः प्रियमैधः कण्वो अत्रिः मनुः विदुः (1),
ते मे पूर्वे मनुर्विदुः (2), तेषां देवेषु आ-र्यतिः (3), अस्माकं तेषु नाभयः
(4), तेषां पदेन मह्या नमे गिरा (5), इन्द्राग्री आ नमे गिरा (6)

1.139.10:

The Agni (invoker) performs yajna (1).

The trees give desirable things (2).

Bṛhaspati worships *Vena* with the pouring (Soma) (3),
pouring the things desired by many (4).

We hear from a distance the sound of pressing stones (5).

Those, strong in will, establish blissful things in themselves (6).

They will have developed many shelters within themselves (7).¹⁰

[*vena*: illumining, an epithet of Sūrya in (1.83.5);

Line 2: (alt.) The seekers of delight conquer the desirable things.

bṛhaspati: the deity; (adhvaryu priest; S)

vanina: trees (1.39.3);

sadma: planes such as matter, life, mind etc.; shelters;

vantaraḥ: conqueror (7.8.4), to serve (S)]

1.139.11:

Eleven gods are in heaven (1);

eleven gods are in the earth (2);

eleven (gods) dwell in their greatness in the mid-world (3).

May all these gods take pleasure in our yajna (4).¹¹

[KS declares that identity of the eleven in lines (1), (2), (3) is not known. The total number of gods here is 33, as mentioned in (1.34.11), (1.45.2), (3.9.6) and other verses. According to Ait. Brāh (2.18), they are eleven Rudra-s, twelve Āditya-s, eight Vasu-s, Prajāpati and Vashaṭ.]

End of anuvāka 20

¹⁰ होता यक्षत् (1), वनिनो वन्त वार्य (2), बृहस्पतिः यजति वेन उक्षभिः (3), पुरुवारैभिः उक्षभिः (4), जगृम्मा दूर-आदिशं श्लोकम् अद्रेः (5),

अध त्मना अधारयत् अरिन्दानि सुक्रतुः (6), पुरू सन्नानि सुक्रतुः (7)

¹¹ ये देवासो दिवि एकादश स्थ (1), पृथिव्याम् अधि एकादश स्थ (2),

अप्सुक्षितो महिना एकादश स्थ (3), ते देवासो यज्ञमिमं जुषध्वम् (4)

140: Mortal Mind and Rebirth

Riṣhi: Dīrghatamā Auchathyah

[The next 25 sukta-s (140-164) have the same riṣhi.]

1.140.1: Clothe with Thought

1.140.2: Enjoyer

1.140.3: Two Mothers

1.140.4: Driven by the Breath

1.140.5: Touches the Vast

1.140.6: Gives Joy to the Mortal Mind

1.140.7: Mind Attains the Divine State

1.140.8: He Created the Supreme Force

1.140.9: He Comes to the Traveller

1.140.10: Agni's Contact Removes the Infant Mind

1.140.11: Greater Bliss

1.140.12: Rebirth

1.140.13: Self-revealed Rivers

Metre: 1-9,11, Jagatī; 10, 12-13, Triṣṭup

[This entire Sūkta deals with the play of Agni, the power of will and wisdom, with the mortal mind. One of the mantra-s here (1.140.12) explicitly mentions the concept of rebirth. There are many Western Indologists and their Indian followers who claim that 'rebirth' is not mentioned in Veda and it is alien to the Vedic religion.

This hymn contains heavy symbolism. This aspect is common to all the hymns (1.140-1.164), revealed to the Riṣhi Dīrghatamas Auchatya. For want of space, we have refrained from giving a detailed explanation to each mantra. The translation given here is a modified version of that due to (SA). The modification pertains to the division of each mantra into several pāda-s.]

1.140.1:

Like a secure seat, offer that womb to Agni (2),
 who, utterly bright, sits on the altar and his abode is bliss (1).
 Clothe the slayer of darkness with thought as with a robe (3,5).
 He is pure, charioted in light and bright of hue (4).¹

[*sudyute*: utterly bright;]

1.140.2:

The twice-born, intense about his triple food, moves (1);
 it is eaten; it has grown again with the year (2).
 With the tongue and mouth of the one (3),
 he is the strong master and enjoyer (4).
 With the other, he engirdles in his embrace his delightful things (5).²

[*nimṛṣṭa*: crush in embrace;

vāraṇaḥ: engirdle, (from *vr* to cover, surround);

Lines 3,5: Two different aspects of Agni are presented, indicated by the word *anya* in line 3 and *anya* in line 5.]

1.140.3:

He gives energy of movement in their dark path (1),
 to both his mothers in their common dwelling (2),
 and both make their way to their child (3).
 With his tongue lifted upward, he destroys and rushes swiftly (4);
 he should be chosen, increasing his father (5).³

[“The two mothers are Heaven and Earth, Mind and Body dwelling together in one frame or in one maternal world; they move in the

¹ वेदिषदै प्रियधामाय सुद्युते (1), धासिमिंव प्र भरा योनिमग्रये (2),
 वस्त्रेणैव वासया मन्मना (3), शुचिं ज्योतीरथं शुक्रवर्णं (4), तमोहनम् (5)

² अभि द्विजन्मा त्रिवृत् अन्नम् ऋज्यते (1), संवत्सरे वावृधे जुग्धमी पुनः
 (2), अन्यस्य आसा जिह्वया (3), जेन्यो वृषा (4), नि अन्येन वनिनौ मृष्ट
 वारणः (5)

³ कृष्णप्रुतौ वेविजे (1), अस्य सक्षिता उभा (2), तरेते अभि मातरा शिशुम्
 (3), प्राचाजिह्वं ध्वसयन्तं तृषुच्युतम् (4), आ साच्यं कुर्ष्यं वर्धनं पितुः (5)

darkness of ignorance, they pass through it by following the Divine Force which is born to their activities. The father is the Purusha or else Heaven in the sense of the higher spiritual being.” (SA)

sakṣhita: common dwelling;

tr̥ṣhuchyutam: to rush through;]

1.140.4:

For the thinker becoming man (2),
his swift hastening impulsions, dark and bright (3),
desire freedom (1).

The swift (steeds), yoked, active, rapid, quivering (4,6),
are driven forward by the Breath of things (5).⁴

[*juvaḥ*: hastening; *vāta*: breath;

mumukṣhvaḥ: freedom, (occurs once);

āshavaḥ: swift ones, (5.6.1);]

1.140.5:

For him they destroy and speed and pervade (1),
creating his dark being of thickness and mighty form (of light) (2).
When reaching forward, he touches the vast of Being (3),
he pants towards it and, thundering, cries aloud (4).⁵

[*īrate*: pervade; *māhim*: vast of being;

abhvam: being of thickness; one of giant might, (6.4.3);

māhīm avanīm: may not mean the vast earth; *avani* and *pṛthivī* are not used in the Veda invariably to mean earth; they return to the original sense of seven planes (*sapta avanayaḥ*). (5.85.6) mentions (*avanayaḥ*), the seven rivers, those from the truth plane.]

⁴ मुमुक्ष्वो (1), मनवे मानवस्यते (2), रघुद्ववः कृष्णसीतास ऊ जुवः (3), असमना अजिरासो रघुष्यदो (4), वातजूता उप युज्यन्त (5), आशवः (6)

⁵ आदस्य ते ध्वसयन्तो वृथा ईरते (1), कृष्णम् अभ्वं महि वर्पः करिक्तः (2), यत्सीं महीमवनिं प्राभि मर्मृशत् (3), अभिश्चसन् स्तनयन्नेति नानदत् (4)

1.140.6:

When he would become intent on the tawny (cows) (1),
 he bends down (2),
 and goes to them bellowing as the male to its mates (3).
 Putting out his forces he gives joy to their bodies (4),
 like a fierce beast hard to seize he tosses his horns (5).⁶

[The idea is that Agni, the power of will, unites with the mental knowledge (cow) and empowers it. Tossing the horn indicates his satisfaction. With the interpretation given here, this mantra and the next several mantrās cohere with one other.

Both S and Geldner interpret the first line as, 'Agni adorning the tawny bushes'. Then the remaining part of the mantra makes no sense.

bhūṣhan: (like one) intent, (adornment for S)

babhrūṣhu: tawny (cows); (a bush for S); Cow is a symbol of knowledge in the mortal mind (SA);

1.140.7:

Whether contracted in being or wide-extended (1),
 he seizes on them utterly (2).

He knowing, enjoys them who know the eternal Agni (3),
 then again they increase and go to the state divine (4);
 uniting, they make another form for the Father and Mother (5).⁷

[The ordinary mind after its contact with Agni attains its Divine State.]

⁶ भूषन् न योऽधि बभ्रूषु (1), नम्रते (2), वृषेव पत्नीरभ्येति रोरुवत् (3),
 ओजायमानः तन्वः च शुम्भते (4), भीमो न शृङ्गां दविधाव दुर्गृभिः (5)

⁷ स संस्तिरो विष्टिरः (1), सं गृभायति (2), जानन्नेव जानतीः नित्य आ
 शये (3), पुनर्वर्धन्ते अपि यन्ति देव्यम् (4), अन्यत् वर्षः पित्रोः कृण्वते
 सचा (5)

1.140.8:

Bright with their flowing tresses they take utter delight of him (1),
they, about to perish, stand up once more for his coming (2);
for he goes to them, loosening their decay, shouting high (3).
He creates supreme force and unconquerable life (4).⁸

[*keshin:* flowing tresses of the mortal mind, its aspects standing separately. *mamruṣhī:* these about to perish;]

1.140.9:

Tearing about her the robe that conceals the other (1),
he moves on utterly to the Delight (3),
with the creatures of pure Being who manifest the Force (2).
He establishes the wideness (4),
he breaks through to the goal for this traveller (5);
even though swift-rushing, he cleaves always to the paths (6).⁹

[*jrayaḥ:* delight]

1.140.10:

O Agni, burn brightly for us in our fullnesses (1);
be the strong master and inhabitant in us with the sisters (2),
casting away from you those that are of infant minds (3).
You should burn bright encompassing us all about (4,6),
like a cuirass in our battles (5).¹⁰

[*shvasīvān:* with the sisters;]

⁸ तमगुवः केशिनीः सं हि रैभिर (1), ऊर्ध्वाः तस्थुः ममुषीः प्रायवे पुनः
(2), तासां जरां प्रमुञ्चन् एति नानदत् (3), असुं परं जनयन् जीवम्
अस्तृतम् (4)

⁹ अधीवासं परि मातू रिहन् (1), अहं तुविग्रेभिः सत्वभिः (2), याति वि
जयः (3), वयो दधत् (4), पद्धते रेरिहत् सदा अनु (5), श्येनी सचते वर्तनीः
अहं (6)

¹⁰ अस्माकमग्रे मधवत्सु दीदिहि (1), अध श्वसीवान् वृषभो दमूनाः (2),
अवास्या शिशुमतीः (3), अदीदेः (4), वर्मेव युत्सु (5), परिजर्भुराणः (6)

1.140.11:

This is that, which is well-established upon the ill-placed (1);
O Agni, even out of this blissful mentality (2),
may there be born to thee greater bliss (3).

By that which shines pure and bright from your body (4),
you win for us the delight (*ratna*) (5).¹¹

[*durdhitaḥ*: that which is ill-placed;

preyaḥ: greater bliss;

Our ordinary mentality changes and is not placed well. The greater
bliss is born out of this limited mentality.]

1.140.12:

O Agni, for chariot and for home, you give us a ship (1),
traveling with the eternal progress of motion (2),
that shall carry across the births and across the peace (4),
our strong spirits and our spirits of fullness (3).¹²

[Here is the explicit mention of rebirth in the Rig Veda. There are many other such mantra-s referring to the rebirth in the Veda refuting the popular conjecture of indologists that the concept of rebirth is not in the Veda and is a relatively new addition. Rebirth is mentioned in (10.59.6), (10.59.7), (10.18.5) and other verses.

Note rebirth is not transmigration. The same ship or soul goes through many different environments, each standing for a different birth. The soul is the ship. It creates for itself the different environments and felicities, each standing for a different birth. Note that the motion is eternal. It involves progress. The goal is the attainment of all around perfection.]

¹¹ इदमग्रे सुधितं दुर्धिंतात् अधि (1), प्रियादु चित् मन्मनः (2), प्रेयो अस्तु ते (3), यत् ते शुक्रं तन्वो रोचते शुचि (4), तेनास्मभ्यं वनसे रत्नमा त्वम् (5)

¹² रथाय नावमुत नौ गृहाय (1), नित्यं अरित्रां पृथ्वीं रासि अग्रे (2),

अस्माकं वीरौ उत नौ मघोनो (3), जनाँश्च या पारयात् शर्म या च (4)

1.140.13:

O Agni, using our word for your pivot (1),
 reveal to us Heaven and Earth (2),
 and the rivers that are self-revealed (3).

May they reach to knowledge, strength (4),
 and long days of light (5).

May the red-ones choose (7),
 the force and the supreme good (6).¹³

[*gavyam*: knowledge, *yavyam*: strength;

dīrgha-aha: long days of light;

iṣham: impulsion;

Line 4: they: red-ones in line (7);

Line 7: *arūṇyoh*: red-ones; the red rays of Dawn;]

¹³ अ॒भी नो॑ अ॒ग्र उ॒क्थ॒मि॒त् (1), जु॒गु॒र्या द्या॒वा॒क्षा॒मा (2), सि॒न्ध॒वश्च॒ स्व॒र्गू॒र्ताः
 (3), ग॒व्यं य॒व्यं य॒न्तो (4), दी॒र्घ-अ॒हा (5), इ॒षं व॒रम् (6), अ॒रु॒ण्यो व॒र॒न्त (7)

141. Agni

Riṣhi: Dirghatamāḥ Auchathyah

- 1.141.1: Your body of divine splendour
- 1.141.2: Body made of eternal Soma
- 1.141.3: Agni extracted from the foundation
- 1.141.4: Agni and Soma united
- 1.141.5: Agni climbs to the supreme state
- 1.141.6: The aspirants crown Agni
- 1.141.7: Agni opens to the world of brilliant births
- 1.141.8: Agni reaches midworld
- 1.141.9: Encompass Mitra and Aryama
- 1.141.10: Forms gods within himself
- 1.141.11: You fill us with enjoyment
- 1.141.12: Agni, free from ignorance, leads us
- 1.141.13: Upholds our self-empire

Metre: 1-11, Jagatī; 12-13 Triṣṭup

1.141.1:

O God, in truth (1),
 established is your body of divine splendour, full of vision (2).
 It has come to birth by the effort of strength (3).
 The thought approaches and becomes perfect (4).
 He (Agni) brought the flowing stream of truth (5).¹

[Line 2: (alt.) it is established in the body of the aspirant;

baḥ: baḥ: in truth;

darshatam: full of vision, (1.36.9)]

¹ बळित्था (1), तत् बपुषे धायि दर्शतं देवस्य भर्गः (2), सहसो यतो जनिं
 (3), यदीमुप ह्वरंते सार्धंते मतिः (4), ऋतस्य धेनां अनयन्त सस्रुतः (5)

1.141.2:

First he reposes with the body made of the eternal Soma (1).
 Secondly he dwells among the seven auspicious mothers (2).
 Thirdly, the maidens generate the ten types of knowledge (4),
 which can be milked from the mighty one, by Agni (3).²

[*pramatiḥ*: guiding thought, (8.19.29), knowledge, (1.71.7)]

1.141.3:

The wise masters extract with their strength (3),
 Agni from the foundation (1),
 for (his evolving) into the mighty form (2).
 Vāyu churns him (Agni) from his hiding place (5),
 for giving the sweet-Soma, as in olden days (4).³

[*pradiva*: as in ancient days;

nikranta: extract; *ādhave*: placing, giving (S), (occurs once)]

1.141.4:

The Soma (*pitu*) is led around to the supreme state (1).
 Branches giving satisfactions ascend with the flames (2).
 The two (Agni and Soma) are united in the birth (3).
 Thus Agni has come into being, youthful (4),
 luminous and pure (5).⁴

[*damsu*: flames;

virudhaḥ: growths of earth, (2.1.14); branches;

prkṣhudha: those which satisfaction;

nīyate: is led around, (3.2.7);

pitu: Soma-food; *ghṛṇa*: luminous;]

² पृक्षो वपुः पितृमान् नित्य आ शये (1), द्वितीयमा सप्तशिवासु मातृषु (2),
 तृतीयमस्य वृषभस्य दोहसे (3), दशप्रमतिं जनयन्त योषणः (4)

³ निः यदीं बुध्रान् (1), महिषस्य वर्षस (2), ईशानासः शवंसा क्रन्तं सूर्यः
 (3), यदीमनुं प्रदिवो मध्वं आधवे (4), गुहा सन्तं मातरिश्वा मथायति (5)

⁴ प्र यत् पितुः परमात् नीयते (1), पर्या पृक्षुधौ वीरुधो दंसु रोहति (2),
 उभा यदस्य जनुषं यत् इन्वत (3), आदित् यर्विष्टो अभवद् (4), घृणा शुचिः (5)

1.141.5:

Agni has entered the mothers (1),
 and has grown into wideness, being pure and harmless (2).
 With hastening impulsion as in olden days (4),
 he climbs to the supreme state (3).
 Then he rushes to the new states below (5).⁵

[Here is the usual operation of ascent and descent of Agni.

juvaḥ: hastening impulsion, (1.140.4)]

1.141.6:

The aspirants crown him as if he were the god Bhaga (2),
 and embrace him the invoker in their heavenward urges (1).
 The one widely lauded, with his might and willings (4),
 comes to uphold the gods (3,6),
 on all sides of the praising mortal (5).⁶

[*majmanā*: in might, (8.103.2);

veti: come; *pr̥cha*: see (1.141.11);

pap̥rchanāsaḥ: aspirants, those who question;

bhaga: the deity of enjoyment;

diviṣṭiṣhu: in the heavenward urges, (4.9.3);

ṛnjate: to arrange, (5.13.6); crown (6.15.9)]

⁵ आदित् मातृः आविशद् (1), यास्वा शुचिः अहिंस्यमान उर्विया वि
 वावृधे (2), अनु यत् पूर्वा अरुहत् (3), सनाजुवो (4), नि नव्यंसीषु अवरासु
 धावते (5)

⁶ आदित् होतारं वृणते दिविष्टिषु (1), भगमिव पपृचानासं ऋजते (2),
 देवान् (3), यत् क्रत्वा मज्मना पुरुष्टुतो (4), मर्तं शंसं विश्वधा (5), वेति
 धार्यसे (6)

1.141.7:

The master of sacrifice, ranges around in his march (1,4),
 impelled by the wind (2),
 like (the praises) of an unrestrained and insincere chatterer (3).
 Burning (the negatives) and speeding amidst darkness (5),
 he is on the path open to the world of brilliant births (6).⁷
 [*vi asthāt*: ranges around, (1.65.4); started on journey, (2.4.7);
vi: (opened) wide, (4.12.3); universal: (4.14.2)
patmanaḥ: in the march, (6.4.6), in the path, (5.5.7)
jamha: speed, (6.12.2); *raja*: world]

1.141.8:

Agni reaches the midworld with his ruddy limbs (2),
 his journey done as if in a blazing chariot (1).
 As he (marches) like a hero (4),
 burning the dark things for the luminous seers (3),
 the birds flee from the blazing radiance (5).⁸
 [*tveṣha*: splendour, blazing, (6.3.8);
īshate: to flee, (5.34.4); *arushebbhiḥ*: ruddy;
kṛtaḥ: done, work achieved, (8.19.10);
shikvasaḥ: blazing one, (6.2.9);
dakṣhi: burn, (4.4.4)]

⁷ वि यत् अस्थात् यजतो (1), वातचोदितो (2), ह्यारो न वक्ता जरणा
 अनाकृतः (3), तस्य पत्मन् (4), धक्षुपः कृष्ण-जंहसः (5), शुचिजन्मनो
 रज आ वि-अध्वनः (6)

⁸ रथो न यातः शिकभिः कृतो (1), द्याम् अङ्गैभिः अरुषेभिः ईयते (2),
 आदस्य ते कृष्णासौ दक्षि सूरयः (3), शूरस्येव (4), त्वेषथात् ईषते वयः (5)

1.141.9:

By you Agni, was born Varuṇa, the upholder of all laws (1,6),
Mitra and Aryama, who hurt the foes and are lavish givers (2).
By your willings, you, wide of being encompass them (3,5),
just as a wheel encloses the spokes (4).⁹

[*vibhu*: wide of being, (10.91.1), all-pervading, (5.59.9);

paribhuḥ: to encompass as every sides, (5.13.6);

shāshaduḥ: hurting the foes, (2.20.4, 1.33.13);

vrata: laws of working;

Lines 3,4: Agni is prayed to encompass Mitra and Aryama and manifest their power in the humans.]

1.141.10:

O Agni, for the aspirant who labours at work (1),
and presses out the Soma-delight for you (2),
and forms the gods within himself (4),
you grant him ecstasy, O youthful one (3,5).

O forceful youth, to you must rise our cry (6),
we meditate on you, the great ecstasy, with lauds (7,9),
as if you are the god of enjoyment (*bhaga*) (8).¹⁰

[*navyam*: to whom must rise our cry, (6.1.7)

devatātim: formation of godhead, (8.1.18);

yaviṣṭha: everyyoung, (4.12.3);

shashamānāya: those who labour at work, (3.18.4)]

⁹ त्वया ह्यग्ने वरुणो धृतव्रतो (1), मित्रः शाशद्रे अर्यमा सुदानवः (2),
यत्सीम् अनु क्रतुना विश्वथा विभुः (3), अरान् न नेमिः (4), परिभूः (5),
अजायथाः (6)

¹⁰ त्वमग्ने शशमानाय (1), सुन्वते (2), रत्नं यविष्ठ (3), देवतातिम् (4),
इन्वसि (5), तं त्वा नु नव्यं सहसो युवन् (6), वयं (7), भगं न (8), कारे
महिरत्न धीमहि (9)

1.141.11:

O dweller in us, sustainer of all (2,5),
 you fill us with satisfactions (4),
 as if you are one with discernment (3).
 (You grant us) riches and the perfect goal (1).
 You regulate your two births as if by your rays (6).
 O strong of will, (you regulate) (8),
 the truth of gods (in us) and the praise of gods (7).¹¹
 [Two births: birth in cosmos and birth in a human being;
svartham: su-artham: perfect goal sustainer of all, (5.43.13);
dharṇasim: one who upholds (all things), (5.8.4), sustainer of all,
 (5.43.13); *artham*: goal, (1.10.2), (4.6.10);
prcha: satisfactions, (fills) to brim, (5.74.10), (9.97.11);
paprchāsi: you fill with satisfactions, (5.74.10), *pṛnchat*
damūnasam: inhabitant, dweller in house, (5.8.1)]

1.141.12:

May Agni hear us, he with the chariot of delight, rapturous (2),
 with splendours of light and swift steed, he the invoker (1).
 May Agni, free from ignorance (4),
 lead us by most appropriate methods (3),
 to the greater riches which are beautiful, by a happy journey (5).¹²
 [*amūra*: one free of ignorance, (4.6.2)
sudyotmānau: with splendours of light, (2.4.1);
suviṭaḥ: of happy path or journey, (7.1.24), (3.2.13)
vasyaḥ: greater riches, (8.71.6)]

¹¹ अ॒स्मे र॒यिं न स्व॒र्थं (1), द॒मू॒नसं (2), भ॒गं दक्षं॑ न (3), प॑पृ॒चासि॑ (4),
 ध॒र्ण॒सिम् (5), र॒श्मि॒न् ई॒व यो यम॑ति॒ जन्म॑नी उ॒भे (6), दे॒वानां॑ शंस॑म् ऋ॒त
 आ च॑ (7), सु॒क्रतुः॑ (8)

¹² उ॒त नः॑ सु॒द्यो॒त्मा जी॒राश्चो॑ हो॒ता (1), म॒न्द्रः शृ॑णवत् च॒न्द्रर॑थः (2),
 स नो॑ ने॒षत् ने॒प॒तमैः॑ (3), अ॒मू॒रो अ॒ग्निः (4), वा॒मं सु॒वि॒तं व॒स्यो अ॒च्छ॑ (5)

1.141.13:

By his forceful song of illumination (2),
 he upholds our advancing (or expanding) self-empire (3).
 May we, opulent, affirm Agni by our lauds (1,4),
 just as the Sun causes the essence of rain-cloud to thunder (5).¹³

[Line 5: Sun makes the clouds to thunder by entering them on the inside, not merely as an extended or external power.

shimīvān: active, (5.56.3);

astāvi: affirmed in the lauds, (10.45.12);

prataram: expanding abundance, (5.34.1), advancing more and more (5.55.3)]

142. Āpri Hymn

Riṣhi: Dīrghatamāḥ Auchathyaḥ

- 1.142.1: Spread out the web of truth
- 1.142.2: Be near the yajna
- 1.142.3: Agni sprinkles the yajna with Soma
- 1.142.4: Bring here Indra rich in light
- 1.142.5: May Indra give us a wide refuge
- 1.142.6: Divine doors
- 1.142.7: The mothers of truth, Day and Night
- 1.142.8: O invokers, perform this yajna
- 1.142.9: Iṣā, Sarasvatī and Bhārati
- 1.142.10: Tvaṣṭa throws the power to us
- 1.142.11: Vanaspati releases the offering
- 1.142.12: Give offerings to Indra with *svāhā*
- 1.142.13: Indra invoked in the pilgrim-yajna

Metre: Anuṣṭup

[This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is

¹³ अस्तावि अग्निः (1), शिमीवद्भिः अक्तेः (2), साम्राज्याय प्रतरं दधानः (3), अमी च ये मघवानो वयं च (4), मिहं न सूरौ अति निः तंतन्युः (5)

traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvāṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Rīṣi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will" [CW, KS, Vol. 1]. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in the sūkta (2.1) and in several riks such as RV (5.3.1) and RV (5.3.2).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣha*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will or the *kavikratu*. He himself takes over the burden of the progress of the yajña offered by the *jīva* and summons all other Gods, who then not only manifest but also establish their powers in the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the yajamāna or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: "May Agni, who knows everything, fill us from all sides with his powers". An extensive English commentary on this hymn can be found in [CW, KS, Vol.1]. The 10 *Āpri* hymns are: (1.13), (1.142), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5); (10.70), (10.110).

Note: (1.188) in this book is also an *Āpri* Sūkta.]

1.142.1:

O Agni, well-kindled, bring the gods today (1),
stretching out the ladle of offering (2).

For the giver pressing out the Soma for you (4),
spread out the web of truth as in ancient days (3).¹

¹ समिद्धो अग्र आ वह देवाँ अद्य (1), यत्-सुचे (2),
तन्तुं तनुष्व पूर्य (3), सुत-सौमाय दाशुषे (4)

[*tantum*: welf (of yajna), (2.3.6);

tanushva: spread out, (8.13.14);

yata-sruče: stretching out the ladle of offering, offerings of all we have, self-offering, (3.2.5); occurs also in (4.2.9),

'Agni does in you the work of outstretching the ladle';

Many of the Āpri sūkta-s such as (1.188), (2.3) have the same beginning phrase as here.]

1.142.2:

O Luminous one (1),

O Son of body, full of sweetness, be near the yajna (2),

done by sages and givers like myself praising you with hymns (3).²

[*māvataḥ*: those like myself, (1.8.9)]

1.142.3:

The purifier, brilliant, Wonderful (Agni) (1),

sprinkles the yajna with the Soma from the triple heaven (2,4).

O Agni, the god among gods, you are the master of sacrifice (5),
you voice the Godhead (3).³

[*yajniyaḥ*: master of sacrifice, (8.103.11);

narāshamsa: he who voices the godhead; spokesman of the godhead, (2.3.2), (5.5.2), (a common epithet for Agni).]

1.142.4:

O Agni, we have sought you with our adoration (1).

Bring here Indra, rich in light, the beloved (2).

With happy tongue is recited (4),

this thought of mine, to you in front (3).⁴

² घृतवन्तम् (1), उप मासि मधुमन्तं तनूनपात् यज्ञं (2),

विप्रस्य मा-वतः शशमानस्य दाशुषः (3)

³ शुचिः पावको अद्भुतो (1), मध्वा यज्ञं मिमिक्षति (2),

नराशंसः (3), त्रिः आ दिवो (4), देवो देवेषु यज्ञियः (5),

⁴ ईळितो अग्र (1), आ वह इन्द्रं चित्रम् इह प्रियम् (2),

इयं हि त्वा मतिः मम अच्छा (3), सुजिह्व वच्यते (4)

[Lines 1 and 2 are also in (5.5.3);
īlitaḥ: seek with adoration (Ila)]

1.142.5:

In this yajna, the perfect pilgrim-journey (4),
 the seat made of grass, plucked and spread out, (1,3,5),
 is most strong to bring the birth of god, Indra (6).
 The ladle of offering is stretched out (2),
 (May Indra) give us a refuge which is wide (7).⁵

[*sapratha*: wide, (1.22.15); *sharīna*: happiness, (1.22.15);
 Line 7 is in (1.22.15); *vrñje*: plucked, (6.11.5)
deva-vyachas-tamaḥ: most strong to bring the birth of gods, (5.22.2,
 5.26.8); related words: *vyacha*: birth, (5.26.8); *vyachasvat*: expanding,
 (10.110.5);]

1.142.6:

May the divine doors within us be not stuck up (5),
 and remain open for the entry of gods who are vast (1,3),
 who increase the truth (2),
 who are purifiers and who are desired by many (4).⁶

[*prayaiḥ*: entire, (10.104.3);
viśhriyantām: remain open, (1.13.6);
asashchatam: not stuck up, (doors) not cling to each other, (1.13.6);
sashchataḥ: to cling to one-another, (3.9.4), (3.16.2);]

⁵ स्तृणानासौ (1), यत्सुचो (2), बर्हिः (3), यज्ञे स्वध्वरे (4),
 वृञ्जे (5), देवव्यचः तमम् इन्द्राय (6), शर्मि सप्रथः (7)

⁶ वि श्रयन्ताम् (1), ऋतावृधः (2), प्रयै देवेभ्यो महीः (3),
 पावकासः पुरुस्पृहो (4), द्वारो देवीः असश्चतः (5)

1.142.7:

(The Goddesses) Night and Dawn, of perfect form (2),
are always together and always lauded (1).

They are mighty and the mothers of truth (3).

May these happy (goddesses) be seated on the grass seat (4).⁷

[*sumat*: happy, (5.2.4); *yahvī*: mighty ones, (1.71.7)]

1.142.8:

O seers, divine invokers (2),

with the tongue of ecstasy, receivers of praise (1),

may you perform this yajna of ours (3).

It is all-achieving and heaven-touching (4).⁸

[*hotārau*: two invokers, could be two powers of Agni (or the two Ashvins) as indicated in (5.5.7);

sidhra: all-achieving, (6.13.2);

mandra-jihvam: one with tongue of ecstasy, (1.13.3)]

1.142.9:

Īā, Sarasvatī and Mahī (3),

Bhāratī, the voice of offering, are brilliant (2),

and established among the gods (such as) Maruts (1).

May they, who are worshipped with sacrifice (5),

be seated on the sacred grass (4).⁹

[Note: Mahī (vast) and Bhāratī are two names of the same goddess.

The three goddesses appear in all Āpri hymns.

arpitā: established, (6.58.2);

⁷ आ भन्दमाने उपांके (1), नक्तोषासा सुपेशसा (2),

यही ऋतस्य मातरा (3), सीदतां बहिरा सुमत् (4)

⁸ मन्द्रजिह्वा जुगुर्वणी (1), होतारा दैव्या कवी (2),

यज्ञं नो यक्षतामिमं (3), सिध्रमद्य दिविस्पृशम् (4)

⁹ शुचिः देवेषु अर्पिता (1), होत्रा मरुत्सु भारती (2),

इळा सरस्वती मही (3), बर्हिः सीदन्तु (4). यज्ञियाः (5)

hotrā bhārati: Bhārati, the voice of offering, (2.1.11);
yajniyāḥ: worshipped with sacrifice, (8.75.3)]

1.142.10:

O Tvaṣṭṛ, for our nourishment (3),
 throw the supreme power towards us (1).
 It is wonderful, desired by many and by itself (helps) many (2).
 Desiring our welfare, establish the felicities in our center (4).¹⁰

[*tmanā*: by itself; *viśhyatu*: casts
turīpam: supreme cause (or power) which causes our growth, (3.4.9),
 (7.2.9), (*retas* (S))]

1.142.11:

O Vanaspati, releasing (the offerings) (1,3),
 you yourself worship with sacrifice the gods on our behalf (2).
 The god, the wise Agni (4,6),
 impels perfectly the offerings to the gods (5).¹¹

[*medhiraḥ*: wise, (1.127.7)]

1.142.12:

(O aspirants), give the offerings to Indra (4),
 with (the chant of) *svāhā* and with the lustre of *gāyatra* (3),
 along with Pūshan and Maruts (1);
 (offer also to) Vāyu and Vishvedevāḥ (All-gods) (2).¹²

[*vepasa*: with the lustre of knowledge, (4.11.8), form;
gāyatra: the Sāman chant]

¹⁰ तत् नः तुरीपम् (1), अद्भुतं पुरु वारं पुरु त्मना (2),
 त्वष्टा षोषाय वि ष्यतु (3), राये नाभा नो अस्मयुः (4)

¹¹ अवसृजन् (1), उप त्मना देवान् यक्षि (2), वनस्पते (3),
 अग्निः (4), हव्या सुषूदति देवो देवेषु (5), मेधिरः (6)

¹² पूषण्वतं मरुत्वन्ते (1), विश्वदेवाय वायवे (2),
 स्वाहा गायत्रवेपसे (3), हव्यमिन्द्राय कर्तन (4)

1.142.13:

(O Indra), for your advent, come to the offerings (2),
 (given with) *svāhā* chant (1).
 Approach and hear the call, O Indra (3).
 You are invoked in the pilgrim-yajna (4).¹³

143. Agni

Riṣi: Dīrghatamāḥ Auchathyah

1.143.1: New thoughts and musings

1.143.2: Agni manifested in front of Vāyu

1.143.3: His splendour is undecaying

1.143.4: Bring Agni here by hymns

1.143.5: Crowns the delights

1.143.6: Agni hastens the conquest

1.143.7: He is a warrior amidst enemies

1.143.8: Agni turns not from work

Metre: 1-7, Jagatī; 8, Triṣṭup

1.143.1:

I offer to Agni, the son of strength an utterance (2),
 with forceful and new thoughts and musings (1).
 May the beloved Agni, son of waters, one with the riches (3),
 invoker, be seated within me on this earth (4).
 In him is the order of truth (5).¹

[*ṛtviyaḥ*: one in whom is the order of Truth, (10.91.4). Recall that *ṛtam* is truth-in-movement;

dhītim: musings, (6.14.1); *matim*: thoughts;

¹³ स्वाहाकृतानि (1), आ गृहि उप हव्यानि वीतये (2)

इन्द्रा गृहि श्रुधी हव (3), त्वां हवन्ते अध्वरे (4)

¹ प्र तव्यसीं नव्यसीं धीतिम् (1), अग्रये वाचो मतिं सहसः सूनवे भरे (2),

अपां नपाद् यो वसुभिः सह प्रियो (3), होता पृथिव्यां नि असीदत् (4),

ऋत्विजः (5)

tavyasīm: with strength, (5.17.1);
prabhare: offer devoutly]

1.143.2:

On being born in the highest station (1),
 Agni manifested (in front of) Vāyu (2).
 High-kindled in his might with his willings (3),
 he shines out brilliantly in heaven and earth (4).²

[*samidhānaḥ*: high kindled, (4.4.4);
majmana: in might, (8.103.2); *arochoyat*: to shine;
mātarishvan: the deity Vāyu, wind-god]

1.143.3:

His splendour is undecaying (1).
 His lustres are perfect in vision, have fair front (2).
 O Agni, your flowing power (4),
 utterly bright, is intensely shining and overcomes darkness (3).
 It does not quiver, does not sleep and is undecaying (5).³

[*sindhavaḥ*: rivers: flowing power;
sasa: peace; sleep; *aktu*: darkness, (2.10.5);
rejante: quivers, (10.6.3); *bhānavaḥ*: lustres, (1.36.3);
susamdr̥shaḥ: perfect in vision, (7.9.4);
sudyutaḥ: utterly bright, (1.140.1); beautiful splendour, (8.23.4);]

² स जायमानः परमे व्योमनि (1), आविः अग्निः अभवत् मातरिश्वने (2),
 अस्य क्रत्वा समिधानस्य मज्मना (3), प्र द्यावा शोचिः पृथिवी अरोचयत् (4)

³ अस्य त्वेषा अजरा (1), अस्य भानवः सुसंद्दर्शः सुप्रतीकस्य (2), सुद्युतः
 भा-त्वंक्षसो अति अक्तुः न (3), सिन्धवो अग्ने (4), रजन्ते असंसन्तो
 अजराः (5)

1.143.4:

Bring Agni to his own abode by means of hymns (3).

He, the sole one, has treasures and shines like Varuṇa (4),

Bhṛgu-s placed him, the all-knower (1),

in his might at the navel-centre of the earth and heaven (2).⁴

[Varuṇa: the god of infinite entities such as oceans]

1.143.5:

The supreme Agni roars like the Maruts (1).

He is like an army running to charge (on the foes) (2).

He is like the divine thunderbolt (Vajra) (3).

He devours and destroys (his foes) with his sharp teeth (4).

He is like a warrior amidst enemies (5).

Agni crowns the delights (6).⁵

[*vanā*: delights; *nī ṛñje*: to crown (3.4.7);

bharvati: destroys (S); *varāya*: supreme, (8.84.4)

śṛṣhṭā: running to charge (on the foes), (1.66.4);]

1.143.6:

May Agni always desire our words of praise (1).

May he, the treasure, satisfy our desires with riches (2).

May he impel our thoughts and hasten the conquest (3).

We adore with our thoughts his shining front (4).⁶

[*pratīka*: front, (7.3.6), (7.8.1); *sātaye*: conquest, (5.5.4)

kuvit: always; *vīḥ*: to desire;

uchathasya: word (or praise); *tuje*: begetting, (4.1.3)

tutujyāt: to hasten (S) (cf *tūtujana*, 1.3.6)]

⁴ यम् एरिरे भृगवो विश्ववैदसं (1), नाभां पृथिव्या भुवनस्य मज्जनां (2), अग्निं तं गीर्भिः हिनुहि स्व आ दमे (3), य एको वस्वो वरुणो न राजति (4)

⁵ न यो वराय मरुतामिव स्वनः (1), सेनेव सृष्टा (2), दिव्या यथाशनिः (3), अग्निः जम्भैः तिगितैः अस्ति भवति (4), योधो न शत्रून् (5), स वना न्यूजते (6)

⁶ कुवित् नो अग्निः उचथस्य वीः असद् (1), वसुः कुवित् वसुभिः कामम् आवरत् (2), चोदः कुवित् तुतुज्यात् सातये धियः (3), शुचिप्रतीकं तम् अया धिया गृणे (4)

1.143.7:

Agni is luminous in front (1),
and sits in the chariot-yoke of the truth (2).
The perfectly kindled Agni is crowned as if he is a friend (3).
Kindled high, he shines during the discovery of knowledge (4).
He works out to rise the pure bright thoughts (in man) (5).⁷

[*shuklavarna*: pure bright of hue, (1.140.1);
yamsate: to work out, (5.2.12);
vidatha: discoveries of knowledge;
akraḥ: moving, (3.1.12); high (4.6.3);
ghṛtapratikam: luminous in front, (10.21.7);
dhūrṣhadam: *dhūḥ-sadam*: sits at the chariot-yoke, (2.2.1)]

1.143.8:

O Agni, who turns not from work (1),
protect us with powerful protections (3),
which are unfailing and auspicious (2).
O impeller, protect us and those born of us (5,7),
(with protections) which are unconquerable, inviolable (4),
and unwinking (6).⁸

[*shivebhiḥ*: helpful, auspicious, (3.1.9);
shagmaḥ: powers, powerful, (6.44.2);
aprayuchchhan: who turns not from work, (2.9.2); undeviatingly,
(3.20.2), unfailing, (10.7.7), (2.9.2), (3.5.6), (5.82.8);
adṛpitāya: one who is inviolate, (4.3.3)
jāḥ: those born (of us);
iṣṭe: impeller, doer of sacrifice, (6.8.7), (common epithet for Agni)]

⁷ घृतप्रतीकं (1), व ऋतस्य धूर्षदम् (2), अग्निं मित्रं न समिधान ऋजते (3),
इन्धानो अक्रो विदथेषु दीद्यत् (4), शुक्रवर्णाम् उदु नो यंसते धियम् (5)

⁸ अप्रयुच्छन् (1), अप्रयुच्छद्भिः अग्ने शिवेभिः (2), नः पायुभिः पाहि शग्मैः
(3), अदब्धेभिः अदपितेभिः (4), इष्टे (5), अनिमिषद्भिः (6), परि पाहि नो
जाः (7)

144. Agni

Riṣi: Dīrghatamāḥ Auchathyah

1.144.1: Progress in man according to law

1.144.2: The milkings of truth

1.144.3: The two have same body

1.144.4: The two are of same womb

1.144.5: He accepts new things

1.144.6: You care for earthly dwellers

1.144.7: You are an abode for all

Metre: Jagatī

1.144.1:

The invoker progresses (in man) according to his law (1).

By his knowledge he establishes in the lofty regions (2),
the thoughts with shining body (3).

Surrounded with discrimination, he climbs with (the Soma) (4),
and touches the supreme station (5).¹

[*nisate*: to take refuge, (9.85.3), (10.92.2);

vratam: law of workings; *māya*: knowledge;

sruche: Soma in the ladle, (from *sr*, to flow);

see *yata-sruche* in (1.142.1)]

1.144.2:

Surrounded in the abode of gods (2),

the milkings of the truth at the source cry out (in bliss) (1).

For protection he is carried amidst waters (3).

He travels by his self-law sucking (the energies of waters) (4).²

¹ एति॒ प्र होता॑ ब्र॒तम् (1), अस्य॑ मा॒यया॑ ऊ॒र्ध्वा दधा॑नः (2), शुचि॑पेशसं॒ धियम् (3), अ॒भि सु॒चः क्र॒मते दक्षि॑णावृ॒तो (4), या अस्य॑ धामं॒ प्रथ॑मं ह॒ नि॒संते (5)

² अ॒भीम् ऋ॒तस्य॑ दो॒हना॑ अनु॒षत् यो॒नौ (1), दे॒वस्य॑ स॒दने॑ परी॒वृताः (2), अ॒पाम् उ॒पस्थे॑ वि॒भृतो॑ यत् आ॒व॒सत् (3), अ॒र्धं स्व॒धा अ॒धय॑द् याभिः॒ ईय॑ते (4)

[Line 1 is part of (9.75.3);

adhayat: sucked, (3.1.10); *īyate*: to travel;

vibhṛtā: borne widely, carried, (10.45.2), (10.1.2);

dohanā: the milkings, (9.75.3); *abhi*: over, high

abhi anūshata: to cry out loudly their chant, (9.75.3);]

1.144.3:

(The two) are of same strength, have same body (1),

similar goal of taking us beyond (2).

(They) jointly carry us (forward) (3,4),

just as the charioteer gathers the reins (of the car) (5).

Like Bhaga, they carry our offerings (to the deities) (6).³

[*taritrata*: to carry beyond, (4.40.3);

vi-taritrata: sexual act (S), (occurs once);

vayah: growth, (1.66.2); Two: Agni and Indra within us;

yuyūshataḥ: carry, take away, (6.62.1), (word occurs only twice)

Two: Agni and Indra within us]

1.144.4:

The Two are of same strength and of same womb (1,3),

(They) of same abode, unitedly serve, day and night (2,4).

They, even though old, are born young (in us) (5).

They are immortal in these mortal times and move widely (6).⁴

[Two in connection with Agni hymn, refers to Indra and Agni jointly, as in the hymns jointly to Agni-Indra such as (6.59, 6.60 etc.);

saparyata: to serve]

³ युयूषतः (1), सर्वयसा तदित् वपुः (2), समानमर्थं वितरित्रता (3), मिथः (4), आदीं भगो न हव्यः सम् अस्मदा वोळ्हुः न (5), रश्मीन् समयस्त सारथिः (6)

⁴ यमीं द्वा सर्वयसा (1), सपर्यतः (2), समाने योनां (3), मिथुना समौकसा दिवा न नक्तं (4), पलितो युवां अजनि (5), पुरू चरन् अजरो मानुषा युगा (6)

1.144.5:

The ten thoughts acting together urge (Agni) (1).
 Mortals invoke him for protection (2).
 He travels (to the aspirant) like an arrow from a bow (3).
 Surrounded by the manifestations of knowledge (4),
 he accepts new things (5).⁵

[*adhita*: accepts (S),
vayunā: manifestations of knowledge, (3.5.6)]

1.144.6:

O Agni, you shine amidst the dwellers in heaven (1).
 (You care) for the earthly dwellers (2),
 of your own accord just like a herdsman (3).
 They are vast, brilliant, full of splendour (4),
 golden, have a pleasant sound (5).
 They manifest in the yajna (*barhi*) (6).⁶
 [*āshāte*: to possess, (5.68.4), to manifest, (5.66.2);
enī: brilliant (10.87.7), dappled (10.3.2);
 Lines 5,6: they: dwellers in heaven;]

⁵ तमीं हिन्वन्ति धीतयो दश त्रिंशो देवं (1), मर्तास ऊतये हवामहे (2),
 धनोः अर्धि प्रवत् आ स ऋण्वति (3), अभिब्रजद्भिः वयुना (4), नवां
 अधित (5)

⁶ त्वं ह्यग्रे दिव्यस्य राजसि (1), त्वं पार्थिवस्य (2), पशुपा इव त्मना (3),
 एनी त एते बृहती अभिश्रियां (4), हिरण्ययी वकरी (5), बर्हिः आशाते (5)

1.144.7:

O Agni, take pleasure (in us and yajna) (1).
 Respond to the joy in our words (hymns) (2).
 You are rapturous, have your own law of nature (3),
 born of truth (*ṛtam*) and perfect in will (4).
 Visible to all, you front all beings (5).
 You are full of joy, have happy vision (6),
 you are an abode for all like Soma (7).⁷
 [prati harya: respond to joy, (8.44.2);
 sam-dṛṣṭau: one with happy vision, (6.1.4)]

145. Agni

Riṣi: Dīrghatamāḥ Auchathyaḥ

- 1.145.1: He goes everywhere**
1.145.2: Aspirant free of arrogance
1.145.3: He has gapless perfections
1.145.4: He strives with the helpful powers
1.145.5: He is *satya* and truth-conscious (*ṛtachit*)
Metre: 1-4, Jagatī; 5, Triṣṭup

1.145.1:

Ask him (Agni), he goes everywhere since he knows (1,2).
 Being conscious, he comes (on the call); he certainly comes (3).
 All the powers to command are in him (4),
 also the (heart of) desires (5).
 He is the lord of plenty, strength and the conqueror (6).¹

⁷ अग्रे जुषस्व (1), प्रति हयं तद् वचो (2), मन्द्र स्वधाव (3), ऋतं जात सुक्रतो (4), यो विश्वतः प्रत्यङ्ङसि दर्शतो (5), रणवः संदृष्टौ (6), पितुमाँ इव क्षयः (7)

¹ तं पृच्छता (1), स जंगामा स वेद (2), स चिकित्वाँ ईयते स नु ईयते (3), तस्मिन् सन्ति प्रशिषः (4), तस्मिन् इष्टयः (5), स वाजस्य शवसः शुष्मिणस्पतिः (6)

[*prashishah*: power to command, (10.121.2);
iyate: comes, travels, (4.8.4)]

1.145.2:

(Everyone) asks Agni, none asks improperly (1,2).

A wise person knows with his own mind (what to ask) (3).

One who anticipates the words (of Agni)

or who offers rebuttal is not harmed (4).

Only one free of arrogance unites with the willings of Agni (5).²

[Line 5: Agni guides him/her perfectly;

Line 4: Agni does not harm one who has no complete faith in him;

Line 2: can be interpreted differently by interpreting *sima* and *vi* differently.

na mṛshyate: not harmed, (6.54.4); not tolerate, (S);]

1.145.3:

To him go the tongues, he alone hears our prayers (1,3).

He is with all the steeds (2).

All urgings (impellings for action) are his (4).

He, the perfect performer of yajna, carries (us) across dangers (5).

He is (like) a child and has gapless perfections (6).

He gives swiftly (7).³

[*ā dattam*: to give; *rabha*: swiftly;

juhvaḥ: with the tongue, (8.3.4), (4.4.2); the calls for help
 from the tongue.]

² तमिद् पृच्छन्ति (1), न सिमो वि पृच्छति (2), स्वेन-इव धीरो मनसा
 यदग्रभीत् (3), न मृष्यते प्रथमं न अपरं बचो (4), अस्य क्रत्वा सचते अप्र-
 दपितः (5)

³ तमिद् गच्छन्ति जुह्वः (1), तम् अर्वतीः विश्वानि (2), एकःशृणवद्
 वचांसि मे (3), पुरुषैः (4), ततुरिः यज्ञसाधनो (5), अच्छिद्र-ऊतिः शिशुः
 (6), आदत्त सं रभः (7)

1.145.4:

As soon as he was born from the lap (of mother) he moved (1,3),
and strove with the helpful (powers) (2,4).

When the eager hymns approach Agni who is pervading (6),
He establishes the calm one in work who becomes joyful (5).⁴

[*mṛsha*: to touch, (1.126.7); *shvāntam*: calm, (10.61.21)

apiṣṭhitam: one who has spread;

tatsāra: moving, (occurs once); *ārata*: to strive, (1.4.5);

yuyjebhiḥ: with the helpful ones, (6.3.8);

upa-sthāya: from the lap (of mother);

Lines 1,2,3,4: they refer to Agni's birth in human beings. This occurs in many verses.

Line 5: Agni establishes the human being calmly in the work, with the result of joy in the work.]

1.145.5:

Agni searches (for the aspirant) (1),

he is accessible and moves amidst delights (2).

He is placed in an abode which is supreme (3).

He talks to mortals during the manifestation of knowledge (4).

Agni is the knower, the truth and is truth-consciousness (5).⁵

[*ṛtachit*: truth-consciousness, (4.3.4), (4.3.9);

tvachi: skin, abode;

upamasya: supreme, (10.5.6), a paradigm;

mṛgaḥ: one who searches (S)]

⁴ उपस्थायं चरति (1), यत् समारंत (2), सद्यो जातः (3), तत्सार युज्येभिः (4),
अभि श्रान्तं मृशते नान्यै मुदे (5), यदीं गच्छन्ति उशतीः अपिष्ठितम् (6)

⁵ स ईं मृगो (1), अप्यौ वनगुः (2), उप त्वचि उपमस्यां नि धायि (3),
वि अब्रवीद् वयुना मर्त्येभ्यो (4), अग्निः विद्वां क्रतचित् हि सत्यः (5)

146. Agni

Riṣhi: Dīrghatamāḥ Auchathyaḥ

1.146.1: Three-headed Agni with seven rays

1.146.2: He places his feet on peaks

1.146.3: To shape paths free of obstacles

1.146.4: He is manifest as the Sun

1.146.5: Supports the life of the small and the great

Metre: Triṣṭup

1.146.1:

Adore the three-headed Agni with seven rays (1).

He without any blemish is seated in the lap of parents (2).

He is seated within (3).

Whether he is moving or stationary (4),

shining he fills the heaven with his light (5).¹

[*ā paprivāmsam*: to fill, (1.73.8);

nisattam: seated within, (1.68.4)]

1.146.2:

The great showerer pervades the two (worlds) (1).

Undecaying and sublime, he stands giving protection (2).

He places his foot on the peaks of the wide (earth) (3).

He, ruddy and shining, licks the teat of abundance (4).²

[*ūdhaḥ*: teat of abundance, (3.1.9);

itaḥ ūtiḥ: giving protection (S), increasing things here, (9.74.3)

ṛṣhvaḥ: mighty one, (10.12.6); sublime, (3.5.5);

ene: two]

¹ त्रिमूर्धानं सप्तरश्मिं गृणीषे (1), अनूनमग्निं पित्रोः उपस्थे (2), निषत्तम् (3), अस्य चरतो ध्रुवस्य (4), विश्वा दिवो रौचिना आपप्रिवांसम् (5)

² उक्षा महौ अभि बवक्ष एने (1), अजरः तस्थौ इतः-ऊतिः ऋष्वः (2), उर्व्याः पदो नि दधाति सानौ (3), रिहन्ति ऊधौ अरुपासौ अस्य (4)

1.146.3:

Two milch-cows, well-established, move together (2),
towards their common child (Agni) and nourish him (1).
For him, they shape the paths, free of obstructions (3),
since all the knowledge is established in them, who are great (4).³

[Who are the two milch-cows? The two are probably the two mothers *rodasī*, the heaven and earth, and the child is Agni in the body of human aspirant. Recall that the growth of Agni is felicitated by the two, as indicated in lines 3,4.

According to S, they are either the two priests, *hotā* and *advaryu* or the husband and wife, the patrons of yajna. Either way, the epithets in lines 3 and 4 are inappropriate.

vishvak: utterly; *sumeke*: well-established, firm, (3.15.5)]

1.146.4:

The wise seers lead him (Agni) to the seat (1),
cherishing him, the unaging one, in their hearts in many ways (2).
Being victorious (3),
they look around (for Agni) who is like a sea in motion (4).
To them, he is manifest as the Sun (5).⁴

[*sindhūm*: (like) a sea in motion, (1.65.3, 1.66.5). This epithet is for Agni.

āviḥ abhavat: manifests (his form); *pade*: to the seat, (8.23.9);

sisasantaḥ: being victorious, (5.62.9);]

³ स॒मानं व॒त्सम॒भि संचर॑न्ती (1), वि॒ष्वक् धे॒नू वि च॑रतः सु॒मेके (2),
अ॒न॒प-वृ॒ज्याँ अ॒ध्व॒नो मि॒माने॑ (3), वि॒श्वान् के॒ताँ अ॒धि म॒हो द॒धाने॑ (4)

⁴ धी॒रा॒सः प॒दं क॒वयो॑ नयन्ति (1), ना॒ना हृ॒दा रक्ष॑माणा अ॒जु॒र्यम् (2),
सि॒षा॒सन्तः (3), पर्य॑पश्यन्त॒ सिन्धु॑म् (4), आ॒विः ए॒भ्यो अ॒भवत् सूर्यो॑ नृ॒न् (5)

1.146.5:

He carries a power of vision upto the limits all around (1).

He is victorious, adorable (2),

and (supports) the life of the small and great (3).

He is opulent, seen everywhere (5).

In all places, in all children he creates the necessary felicities (4).⁵

[*suḥ abhavat*: creates (S); *kāṣṭhā*: limits, (4.58.7);

garbham: child, (10.46.5), embryo, (7.4.5);

didṛkṣeṇyam: to carry a power of vision, (5.55.4);]

147. Agni

Riṣi: Dīrghatamāḥ Auchathyah

1.147.1: Gods rejoice in the Sāman chant

1.147.2: Your own self-law

1.147.3: Your powers cured the blindness

1.147.4: Evil speech burns his own body

1.147.5: Oppressing another with duality

Metre: Triṣṭup

1.147.1:

How does your shining powers support life (1)?

You swiftly give the plenitude (2).

You establish the Two among the sons and grandsons (3).

The gods rejoice in the sāman chant of the truth (4).¹

[*toke tanaye*: sons and grandson; successors (of ideas) and their extensions;

Line 3: *ubhe*: the two, heaven and earth, the powers of mind and powers of matter]

⁵ दि॒क्षेण्यः॑ परि॒ काष्ठा॑सु (1), जे॒न्य ई॒ळेन्यो॑ (2), म॒हो अ॒र्भाय॑ जी॒वसे॑ (3),

पु॒रुत्रा॑ यद॒भ॒वत् सूः॑ अ॒ह ए॒भ्यो गर्भे॑भ्योः (4), म॒घवा॑ वि॒श्वदर्श॑तः (5)

¹ क॒था ते॑ अ॒ग्ने शु॒चय॑न्त आ॒योः (1), द॒दाशुः॑ वा॒जैभिः॑ आ॒शुपा॑णाः (2),

उ॒भे यत्तो॑के तन॒ये द॒धाना॑ (3), ऋ॒तस्य॑ सा॒मन् र॒णय॑न्त दे॒वाः (4)

1.147.2:

O youthful one, may you awake to these words of mine (1),
brought forward to you, the bounteous giver (2),
who has his own self-law (3).

One reviles you, another adores you (4).

O Agni, I adore your body, O adorable one (5).²

[*bodhā*: awake; *tanvam*: body, (7.8.5);

prabhṛtasya: to bring forward, (5.32.5), (10.116.4);

mamhiṣṭhaḥ: bounteous giver, (8.19.36)]

1.147.3:

O Agni, beholding the blind son of Mamata (2),
your guardian powers relieved him of his affliction (1,3).

He, who knows all, protects the doers of good deeds (4).

The enemies wishing to hurt cannot certainly hurt him (5).³

[Mamata is the mother of the ṛishi here, Dīrghatama. He was blind as indicated by his name. Agni cured him of blindness. S relates an anecdote about a curse which rendered him blind.

dipsanta: those worship to hurt, (4.4.13);

pāyavaḥ: guardian powers, (4.4.12)]

1.147.4:

O Agni, the evil-doer, who obstructs offerings (1),

who oppresses us with duality and is a non-giver (2),

may his potent word (*mantra*) become heavy for him (3).

May his evil-speech burn his own body (4).⁴

² बोधा मे अस्य वचसो यविष्ठ (1), मंहिष्ठस्य प्रभृतस्य (2), स्वधावः (3),
पीयति त्वो अनु त्वो गृणाति (4), वन्दारुः ते तन्वं बन्दे अग्रे (5)

³ ये पायवो (1), मामतेयं ते अग्रे पश्यन्तो अन्धं (2), दुरितात् अरक्षन् (3),
ररक्ष तान् सुकृतो विश्ववेदा (4), दिप्सन्त इद् रिषवो नाहं देभुः (5)

⁴ यो नो अग्रे अररिवा अघायुः (1), अंरातीवा मर्चयति द्वयेन (2),
मन्त्रो गुरुः पुनः अस्तु सो अस्मा (3), अनु मृक्षीष्ट तन्वं दुरुक्तैः (4)

[*aghāyoh*: evil-doer, (4.2.9); *guru*: heavy, hard to bear;
ararivān: obstructs offerings (S)
dvaya: duality, the division of nature into truth and falsehood
marchayati dvayena: who oppresses with duality, (5.3.7)]

1.147.5:

O Agni, son of strength (1),
 when a man of (deceptive) knowledge (2),
 oppresses another with duality (3),
 protect your worshipper who lauds you (4).
 Do not consign us among evils (5).⁵

148. Agni

Rishi: Dīrghatamāḥ Auchathyah

1.148.1: He is richly brilliant like the Sun

1.148.2: Singer of confirming laud

1.148.3: Masters of sacrifice bring Agni

1.148.4: Wind blows the flames to heaven

1.148.5: He cannot be hurt even in embryo

Metre: Triṣṭup

1.148.1:

The wind, pervading everywhere, churns out (1),
 Agni, the invoker, the all-form, universal godhead (2).
 He is established among human beings (3),
 he is like the Sun, richly brilliant in his body (4),
 and wide in light (5).¹

[*chitra*: richly brilliant, (5.18.4); *vibhvam*: wide in light;
vishvedevyam: universal godhead, (3.2.5);

⁵ उ॒त वा॒ यः स॒हस्य॑ (1), प्र॒वि॒द्वान् म॒र्तो (2), म॒र्तं म॒र्चय॑ति द्र॒येन॑ (3),
 अ॒तः पा॒हि स्तव॑मानं स्तु॒वन्त॑म् अ॒ग्ने (4), मा॒किः नो॒ दुरि॑ताय॒ धायीः॑ (5)

¹ म॒थी॒द् यदी॑ वि॒ष्टो मा॒तरि॑श्वा (1), हो॒तारं॑ वि॒श्वाप्सु॑ वि॒श्वदै॑व्यम् (2),
 नि॒ यं द॒धुः म॑नु॒ष्या॒सु वि॒क्षु (3), स्वः॑ ण चि॒त्रं व॑पु॒षे (4), वि॒भा॒वम् (5)

viṣṭhaḥ: pervading everywhere, (1.20.4);
vishvāpsu: all-form, *apsu*: form (S);]

1.148.2:

No one can harm me who offers the thought to Agni (1),
 since he loves the armour-like hymn (2).
 All the gods are pleased with the actions of myself (3),
 the singer of the confirming laud, who brings the offerings (4).²
 [*bharamāṇ*: bringing the offering, (7.2.4); *varūtham*: armour;
kāroḥ: singer; *manma*: thought, (4.3.3);
chākan: loves, (1.33.14)]

1.148.3:

The masters of yajna hold him by the revealing utterances (2,4);
 (they) establish him in his perpetual abode (1,3).
 They seize him utterly and bring him to the sacrifice (5),
 just as a swift steed (yoked) to a car (brings one to the goal) (6).³
 [*rārahāṇāḥ*: related to *ramhamāṇaḥ* swift; to go, (from *rahi*, to go (S));
grbhayanta: to seize utterly, (1.140.7);
prashasti: revealing utterances, (8.19.29); *jagrbhe*: to hold, (5.2.5)]

1.148.4:

Agni, powerful in action consumes many (trees) (1),
 with his teeth-like flames (2),
 and shines, wide in lustre, in the forest (3).
 The wind blows the flames towards heaven (4,6),
 just as an arrow of an archer goes swiftly (to its goal) (5).⁴

² ददानमिन्न ददभन्त मन्म अग्निः (1), वरूथं मम तस्य चाकन् (2),

जुपन्त विश्वा नि अस्य कर्म (3), उपस्तुतिं भरमाणस्य कारोः (4)

³ नित्ये चिन्नु यं सदने (1), जगृभे प्रशस्तिभिः (2), दधिरे (3), यज्ञियांसः (4),
 प्र सू नयन्त गृभयन्त इष्टौ (5), अश्वांसो न रथ्यो रारहाणाः (6)

⁴ पुरुणि दस्मो नि रिणाति (1), जम्भैः (2), आत् रोचते वन आ विभावा (3),
 आदस्य वातो अनु वाति शोचिः (4), अस्तुर्न शर्याम् असनाम् (5),
 अनु यून् (6)

[*astu*: archer; *dasma*: powerful in action, (8.74.7)]

1.148.5:

Even when he (Agni) is in a state of embryo (2),
the enemies and those who hurt (1),
cannot harm him even if they have the destroying tendency (3).
The blind (in intellect) or those who see not, cannot overcome him (4).
Those who are conscious, eternal and all-regarding, protect him (5).⁵

[*abhikhyā*: all-regarding, having regard for all types of knowledge,
(8.25.5), (6.15.15);

dabhan: to overcome, (10.87.9);

pretārah: to become conscious, (4.41.5);

Line 1: The reference is to Agni, still in the embryo state within the worshipper. Hostile forces can hurt this power.]

149. Agni

Riṣhi: Dīrghatamāḥ Auchathyaḥ

1.149.1: Master of masters

1.149.2: By Agni, beings have life

1.149.3: He shines like the Sun

1.149.4: Blazes forth in the three worlds

1.149.5: He of two births

Metre: Virāṭ

1.149.1:

The great Agni, lord of riches comes giving gifts (1);
the master of masters comes to his seat with riches (2).
The press-stones worship the approaching Agni (3).¹

⁵ न यं रिपवो न रिषण्यवो (1), गर्भे सन्तं (2), रेषणा रेषयन्ति (3),
अन्धा अपश्या न दभत् (4), अभिख्या नित्यास ईं प्रेतारो अरक्षन् (5)

¹ महः स राय एषते पतिः दन् (1), इन इनस्य वसुनः पद आ (2),
उप ध्रजन्तम् अद्रयो विधन्ति (3)

[*vidhani*: to worship, (2.4.2);
ishate: comes, (5.34.4); *eṣhate*: ā + *iṣhate*;

The press stones worship Agni by the sounds created in their pressing actions.]

1.149.2:

Agni is the strong enjoyer of both human beings (1),
 and of the heaven and earth (2).

By him, all creatures are filled with life (4),
 he is with his inspired knowledge (3).

Entering the womb, he matures (all things) (5).²

[*vṛṣhā*: strong enjoyer, (1.140.2);

prasasrāṇaḥ: entering (S); *shishrītā*: to mature;

Line 5: Entering the source within us, he matures all the organs and
 their powers to be fit for divine action.

yoni: seat, womb]

1.149.3:

He has made the delightful city to shine (1).

He the wise one goes rapidly like the (deity) Vāyu (2).

Having many forms, he shines like the Sun (3).³

[*rurukvān*: to shine;

adīdeḥ: to burn bright, (1.140.10); *narminīm*: delightful, (S);

atyah: steed, (5.25.6); *arvā*: swiftly]

² स यो वृषा न॒रां न (1), रोद॑स्योः (2), श्रवो॑भिः अस्ति॑ (3),

जीव॑पीत-सर्गः (4), प्र यः संस्रा॑णः शिश्री॑त योनौ॑ (5)

³ आ यः पुरं॑ ना॒र्मिणी॑म् अदी॑देत् (1), अत्यः॑ क॒विः न॒भ॒न्यो ना॒वा (2),

सूरो॑ न रु॒कान् श॒तात्मा॑ (3)

1.149.4:

He of two-fold birth stands (1,3),
blazing forth in all the worlds and the three luminous planes (2).

He is the invoker, most strong to sacrifice (4),
and is in his world of sessions in the waters (5).⁴

[*rochanānām*: luminous planes (or kingdoms);

shushuchānaḥ: blazing forth, (4.1.19);

sadhas: world of his session;]

1.149.5:

He of two-births is the invoker (1).

By his inspired knowledge, he upholds all the desirable things (2).

The mortal giving him offerings has excellent children (3).⁵

[*sutuka*: swift and vehement, (10.3.7), (epithet for Agni), (common meaning everywhere); Here *sutukebhiḥ*: is an epithet for horses. Here S suggests 'excellent children', based on the related word *sutoka* and is not appropriate.]

⁴ अ॒भि द्विज॒न्मा (1), त्री रौ॒च॒नानि॒ विश्वा॒ रजाँ॑सि शुशु॒चानो॑ (2),
अ॒स्थात् (3), होता॒ यजि॑ष्ठो (4), अ॒पां स॒ध॒स्थै (5)

⁵ अ॒यं स होता॒ यो द्विज॒न्मा (1), विश्वा॒ द॒धे वा॒र्या॑णि श्रव॒स्या (2),
म॒र्तो यो अ॑स्मै सू॒तुको॑ द॒दार्श (3)

150. Agni

Rīṣhi: Dīrghatamāḥ Auchathyaḥ

1.150.1: We come to your house of refuge

1.150.2: One who does not accept you as master

1.150.3: The mortal devoted to you becomes the sage

Metre: Uṣṇīk

1.150.1:

To your great house of refuge (4),

we come with many offerings (1),

and address you, O Agni (2),

who is indeed like a violent warrior (3).¹

[*swit*: indeed;

ariḥ: warrior, (8.72.16); *toda*: violent one, (6.6.6)]

1.150.2:

(O Agni), one who does not accept you as master (1),

that rich one who will not give abundant gifts (in yajna) (2),

and one opposed to the gods and does not praise you, (they will not prosper) (3).²

[*prahoṣhe*: yajna where offerings are abundantly made (occurs once) (1.18.3);

ararushaḥ: greedy one, (5.77.1), one who gives not, (1.18.3);]

¹ पुरु त्वा दाश्वान् (1), वौचे अरिः अग्ने तव (2), स्विदा तोदस्यैव (3),
शरण आ महस्य (4)

² वि अनिनस्य (1), धनिनः प्रहोषे चित् अररुषः (2),
कदा च न प्र-जिगतो अदैवयोः (3)

1.150.3:

The mortal (devoted to you) (becomes) a sage, rapturous, great (1),
and one who greatens the heaven (2).

May we move forward against those who desire to conquer us (3).³

[*vanuṣyah*: those desiring to conquer, (6.6.6)

vradhanta: to greatness, (5.7.6);

prapra: move forward]

³ स चन्द्रो विप्र मर्त्यो महो (1), व्रार्धन्तमो दिवि (2),
प्रप्रेत् तै अग्ने वनुषः स्याम (3)

151. Mitra and Varuṇa

Riṣhi: Dīrghatamāḥ Auchathyah

- 1.151.1: Mitra is generated amidst waters
 1.151.2: They come with inspiration and knowledge
 1.151.3: You two bring the gifts of truth
 1.151.4: Place beloved to you
 1.151.5: Milch-cows cry to the Sun
 1.151.6: Agni serves you on the path of truth
 1.151.7: Achieve perfection in the thoughts
 1.151.8: You are humble with mind full of joy
 1.151.9: The shining days

Metre: Jagatī

1.151.1:

Those desirous of Rays, by the works (2),
 generate him Mitra amidst waters for getting Rays (4).
 He has the right thought in the discoveries of knowledge (3),
 and is like a friend (1).

Even at the moment of birth (8),
 he (Varuṇa) makes the earth and heaven tremble by his strength (5).
 For the sake of protection, the seekers praise him with hymns (6,9),
 he, the beloved and the master of sacrifice (7).¹

[*svādhyah*: one with right thought, (8.43.40)

yajatam: the master of sacrifice;

shimya: works

januṣhām: from the very birth, (6.4.4), (6.15.1);

Line 4 of translation: *goṣhu* in line 2 is used;]

¹ मित्रं न (1), यं शिम्या गोषु गव्यवः (2), सु आध्यो विदथे (3), अप्सु
 जीर्जनन् (4), अरंजेतां रोदसी पाजसा (5), गिरा प्रति (6), प्रियं यजतं (7),
 जनुषाम् (8), अवः (9)

1.151.2:

They with much riches come swiftly like friends (1,3).
 Establish them in abundant Soma (2).
 Sing the *ṛcha* to them (5),
 on their coming along with the willings and knowledge (4).
 They have inspiration, are mighty and create habitations (6).²
 [*shrutam*: inspired knowledge, (8.71.14);
pastyāvataḥ: create the habitation, (4.54.5);
archata: sing the *ṛcha*;
su-ābhuvam: that comes swiftly, (5.6.3);
purumīḷha: one with much riches, (5.61.7)]

1.151.3:

People praise your birth from the heaven and earth (1),
 Your greatness, discrimination and might have to be declared (2).
 You bring (the gifts of) truth to the worshipper (3),
 after accepting his offering of works (4),
 in the pilgrim-yajna for advent (5).³
 [*vīthaḥ*: for advent: (7.82.7); see (1.151.7);
pravāchyam: what has to be declared, (4.5.8)
kṣhitayaḥ: peoples, (6.1.5)]

² यद्ध त्यत् वाँ पुरुमीळ्हस्य (1), सोमिनः प्र मित्रासो न दधिरे (2), सु आभुवः (3), अध क्रतुं विदतं गातुम् (4), अर्चत (5), उत श्रुतं वृषणा पस्त्यावतः (6)

³ आ वाँ भूषन् क्षितयो जन्म रोदस्योः (1), प्रवाच्यं वृषणा दक्षसे महे । यदीम् ऋताय भरथो यदर्वते (3), प्र होत्रया शिष्या (4), वीथो अध्वरम् (5)

1.151.4:

O possessors of truth, O mighty ones (2,4),
that place is highly beloved to you (1,3),
where the vast truth is proclaimed (5).

You yoke your works (8),
to come in front of the great heaven with your discernment (6),
like a cow which is yoked (goes to the desired place) (7).⁴

[*yuñjate*: to yoke (5.74.3);

ābhuvah: come in front, (1.64.1), (9.65.27)

asura: mighty one]

1.151.5:

The milch-cows, for the sake of vast desirable good (1,3),
journey by force to the dustless domains (2).

Both at dawn and night they sing to the Sun (4,6),
in the formation of the higher worlds (5),
just as one cries on the entry of thief (7).⁵

[*upara-tāti*: formation (*tāti*) of higher worlds (*upara*); as in *deva-tāti*:
formation of gods; *vāram*: desirable good, (5.16.2);
tujah: force, 5.17.3; *ṛṇvati*: to journey, (6.2.6)]

1.151.6:

Agni of tresses serves you on the path of truth (1);
songs are sung on your arrival, O Mītra and Varuṇa (2).

You yourself release the thoughts and make them nourishing (3).
You rule over the thinkings of the sages (4).⁶

⁴ प्र सा क्षितिः (1), असुर (2), या महि प्रिय (3), कृतावानौ (4), कृतम् आ
घोषथो बृहत् (5), युवं दिवो बृहतो दक्षम् आभुवं (6), गां न धुरि (7), उप
युञ्जाथे अपः (8)

⁵ मही अत्र महिना वारम् (1), ऋण्वथो अरेणवः तुज आ सन्नन् (2),
धेनवः (3), स्वरन्ति ता (4), उपर-ताति (5), सूर्यम् आ निमृचं उपसः (6),
तक्वीः इव (7)

⁶ आ वाम् कृताय केशिनीः अनूषत् (1), मित्र यत्र वरुण गातुम् अर्चयः (2),
अव त्मना सृजतं पिन्वतं धियो (3), युवं विप्रस्य मन्मनाम् इरज्यथः (4)

[*archataḥ*: to sing the luminous riks;
irajyasi: to rule over, (8.39.10);
anūṣhata: to serve; *vām*: you two;
gātum: arrival; *ṛtāya gatum*, path of truth;]

1.151.7:

In the yajna, you two give (gifts) to the labouring worshipper (1).
 You two are the seers, invokers performers of the yajna (2);
 you achieve perfection in the thoughts (3).
 May you two go to him in front for advent in pilgrim journey (4).
 O one who desires us, accept this hymn with perfect thought (5).⁷
 [*vīthaḥ*: advent (from root *vī*, to move); (1.151.3), (7.82.7); desiring
 offerings, (S).

sādha: to make perfect, (3.1.23);
manmasādhanaḥ: one with perfection (*sādhū*) of thought;
shashamāna: labouring, (4.2.9)

Line 4: him: the person doing the inner yajna;

Line 4 similar to a part in (7.82.7)]

1.151.8:

O possessors of truth (2),
 you two are revealed first in the yajna by the rays of knowledge (1),
 and by the applied force of mind as it were (3).
 The hymns united with the thoughts carry you (4).
 They reach you, who are humble, with a mind full of joy (5).⁸

[Line 3: by the applied force of mind, as in (1.153.2);

adrpta: humble, (1.169.2); *anjata*: revealed, (5.3.2);

āshāthe: see next verse;

prayukti: by the applied force, (6.11.1);]

⁷ यो वाँ यज्ञैः शशमानो ह दाशति (1), कविर्होता (2), यजति मन्म-साधनः
 (3), उपाहृतं गच्छथो वीथो अध्वरमच्छा (4), गिरः सुमतिं गन्तमस्मयू (5)

⁸ युवां यज्ञैः प्रथमा गोभिः अजत (1), ऋतावाना (2), मनसो न प्रयुक्तिषु (3),
 भरन्ति वां मन्मना संयता गिरो (4), अदृष्यता मनसा रेवत् आशाथे (5)

1.151.9:

Establish in us a strength full of joy (1).

O leaders, pervade us with a great knowledge
which increases things here (2).

The shining days, the rivers have not attained your divinity (3).

Paṇi-s have not attained your opulence nor your divinity (4).⁹

[*dyavā ahabhiḥ*: the shining days, (10.7.4);

ita-ūti: increasers of things here, (9.74.3);

āshāthe: to pervade, to enjoy, (1.2.8), (1.15.6);

ānashuḥ: to attain;

Neither entities such as rivers or days nor hostiles like Paṇi have your
knowledge or opulence, O Mitra and Varuṇa.]

152. Mitra-Varuṇa

Riṣhi: Dīrghatamāh Auchathyaḥ

1.152.1: You two have robes of light

1.152.2: Those who awake to knowledge

1.152.3: The infant (Sun)

1.152.4: Lover of maiden

1.152.5: Mantra beyond ignorance

1.152.6: Let him protect Aditi

1.152.7: Offerings of love given with surrender

Metre: Triṣṭup

1.152.1:

You two, youthful, clothe yourself with robes (of light) (1).

Your thoughts of creations are gapless (2).

You destroy all falsehoods (3).

You are companioned by truth, O Mitra and Varuṇa (4).¹

⁹ रेवद् वयो दधाथे (1), रेवदाशाथे नरा मायाभिः इत-ऊति माहिनम् (2),

न वां द्यावो अहभिः नोत सिन्धवो (3), न देवत्वं पणयो न आनंशुः मघम् (4)

¹ युवं वस्त्राणि पीवसा वसाथे (1), युवोः अच्छिद्रा मन्तवो ह सर्गाः (2),

अव अतिरतम् अनृतानि विश्वं (3), ऋतेन मित्रावरुणा सचेथे (4)

[*sargāḥ*: creations;

pīvasa: firm-limbed, youthful, (10.16.7);

ṛtam: truth in movement; Right;]

1.152.2:

They who have the truth of mantra-s (2),
who are proclaimed by seers and who destroy foes (3),
awake to the knowledge of your joy (in us) (1).

They kill Tirashri and Chatura-shri and are fierce (4).

The haters of gods, powerful in the beginning, always decay (5).²

[*triḥ-ashri*: one with all weapons (S); name of a demon;

kavishasta: proclaimed by the seers;

chana: joy, (6.4.2);

Line 1: they: your devotees or aspirants for Truth;]

1.152.3:

O Mitra-Varuna, who knows (of your powers) (2),

by which the footless is the forerunner of the footed beings (1)?

The infant (Sun) bears the burden (of the worlds) (3).

He nourishes the truth and assails the falsehood (4).³

[*tārit*: pierces, (9.114.4);

apāt: footless; goddess Usha here;

Line 3: it is the infant Sun born in human beings who bears the burden.]

² एतत् च न त्वो वि चिकेतत् (1), एषां सत्यो मन्त्रः (2), कविशस्त ऋषावान् (3), त्रिरश्रिं हन्ति चतुरश्रिरुग्रो (4), देवनिदौ ह प्रथमा अजूर्यन् (5)

³ अपात् एति प्रथमा पत्-वर्तीनां (1), कः तद्वा मित्रावरुणा चिकेत (2), गर्भो भारं भरत्या चित् (3), अस्य क्रतं पिपतिं अनृतं नि तारीत् (4)

1.152.4:

We see always the lover of maidens, ever in movement (1),
never resting for an instant (2).

He is clothed (with rays) which are spread out (4),
and never touching one another (3).

We behold the beloved abode of Mitra and Varuna (5).⁴

1.152.5:

He (Āditya) is born swift-moving and loud-sounding (1).

Without any horses or reins (2),

He traverses the summits of the higher regions (3),
rejoicing in the mantra beyond the (range of) ignorance (4).

(Men) chant about the lustres of youthful Mitra and Varuna (5).⁵

[Line 1 is in (4.36.1);

dhāma: abode, (4.5.4), lustres, (6.2.9);

anabhīshu: without reins; *yuvāna*: youthful, (1.64.3)]

1.152.6:

The milch-cows (1), with nourishing udders (3),

protect the son of Mamata to whom the mantra-s are beloved (2).

He prays for knowing all things that are manifested (5).

Enjoying the shining things in his mouth (4,6),

let him protect Aditi (7).⁶

[Line 5, 'he': the ṛṣi, son of Mamata, see line 2;

Line 7, him: Agni, who is identified with the ṛṣi;

⁴ प्रयन्तमिह परि जारं कनीनां पश्यामसि (1), न उपनिषद्यमानम् (2),
अनव-पृग्णा (3), वितता वसानं (4), प्रियं मित्रस्य वरुणस्य धाम (5)

⁵ अनुधो जातो अनभीशुः (1), अर्वा कर्निक्रदत् (2), पतयत् ऊर्ध्वसानुः (3),
अचित्तं ब्रह्म जुजुषुः (4), युवानः प्र मित्रे धाम वरुणे गृणन्तः (5)

⁶ आ धेनवो (1), मामतेयम् अवन्तीः ब्रह्मप्रियं (2), पीपयन् सस्मिन् ऊर्ध्वं (3),
पित्वो (4), भिक्षेत वयुनानि विद्वान् (5), आसा आविवांसन् (6), अदितिम्
उरुष्येत् (7)

vayunāni vidvān: knowing all things that are manifested (1.189.1)

pītva: enjoying (5.77.4);

māmateyam: son of Mamata, the Rīshi Dīrghatama

bikṣheta: to ask, to pray for, (1.73.6)

Lines 4-7: Veda gives equal importance to the 'One' (*aditi*) and the 'many' (*diti*). It focuses both on knowing all manifested things and the One beyond manifestation. It endorses the enjoyment of all finite things (Diti), but asks us to protect in us the knowledge of the infinite (Aditi). This idea is also in (4.2.11). "Lavish on us the Diti (*ditim rāsva*), but guard the infinite (*aditim uruṣhya*)."]

1.152.7:

O Mitra-Varuna, with the offerings of love (1),
given with obeisance of surrender (2),
I urge the protection of the gods to turn to us (3).
May our mantra-s overcome our foes (4).
They make the divine showers to reach us safely (5).⁷

[*supāra*: to reach us, (1.4.10), (3.50.3);

vavṛtyam: urge the attention of gods towards us, turn in their path towards us, (6.11.1)]

153. Mitra-Varuṇa

Rīshi: Dīrghatamāḥ Auchathyaḥ

1.153.1: Worship with surrender and clarities

1.153.2: We reach you by the hymn of willing

1.153.3: Aditi, the cow of immortality

1.153.4: Nourish all with joy-causing Soma

Metre: Triṣṭup

⁷ आ वाँ मित्रावरुणा हव्यजुष्टिं (1), नमसा (2), देवौ अवंसा ववृत्याम् (3), अस्माकं ब्रह्म पृतनासु सहा (4), अस्माकं वृष्टिः दिव्या सुपारा (5)

1.153.1:

We worship the great companions Mitra-Varuna (1),
with offerings, with prostrations of surrender and clarities (2).
May they, dripping with light, priests of the pilgrim-journey (3),
uphold us with thoughts (4).¹

[*ghṛtasnu*: dripping with light, (3.6.6); *ghṛtaiḥ*: clarities;]

1.153.2:

We reach your domain, not by the applied force (of mind) (2),
but by the hymn of willing having purities,
O Mitra and Varuna (1,3).

You are revealed during the discoveries of knowledge by Agni (4).
The wise sages aspiring for you, the mighty ones, are blissful (5).²

[*iyakṣhan*: to aspire, (10.11.6); *anakti*: reveals, (4.6.3);

suvṛkti: that which has purities, (6.11.5);

prayukti: applied force, (6.11.1); *prastuti*: the hymn expressing willings]

1.153.3:

Aditi, the cow of immortality, nourishes the aspirants of truth (1),
who make offerings to Mitra-Varuṇa (2).

She urges (forward) the human being (3),
who serves you in the discovery of knowledge (4).

The giver of offerings is like the invoker (Agni) (5).³

[*pīpāya*: nourishes, (4.3.9), (2.2.9)

rātahavyaḥ: one who gives offering]

¹ यजामहे वां म॒हः स॒जोषां॑ (1), हु॒व्येभिः॑ मि॒त्रावरु॑णा नमो॒भिः घृ॒तैः (2),

घृ॒तसू॒ अथ॒ यत् वा॑म् अ॒स्मे अ॒ध्व॒र्यवो॑ (3), न धी॒तिभिः॑ भ॒रन्ति॑ (4)

² प्र॒स्तुतिः॑ (1), वां॑ धाम॒ न प्र॒युक्तिः॑ अया॒मि (2), मि॒त्रावरु॑णा सुवृ॒क्तिः (3),

अ॒नक्ति॑ यद्वा॑ वि॒दथै॑षु हो॒ता (4), सु॒म्रं वां॑ सू॒रिः वृ॑षणौ इ॒यक्षन्॑ (5)

³ पी॒पाय॑ धे॒नुः अ॒दि॒तिः ऋ॒ताय॑ जना॒य (1), मि॒त्रावरु॑णा ह॒विः दे॒ (2),

हि॒नोति॑ (3), यत् वां॑ वि॒दथै॑ स॒पर्यन्॑ (4), स॒ रा॒तह॑व्यो मा॒नुषो॑ न हो॒ता (5)

1.153.4:

With the divine waters and Ray-cows (2,4),
 with the joy-causing Soma, may you nourish the men (1,3),
 May the ancient lord of sacrifice (Agni) (5),
 drink the milk of knowledge of our Ray-cows (6),
 for his advent (with us) (7).⁴

[*vikṣhu*: men, aspirants for truth]

154. Viṣṇu (all-pervading)

Riṣi: Dīrghatamāḥ Auchatyah

1.154.1: Threefold steps of universal movement

1.154.2: Dwellings of the worlds in the movements

1.154.3: Viṣṇu, the all-pervading

1.154.4: Steps full of honey

1.154.5: He is the friend of man

1.154.6: The goal of our journey

Metre: Triṣṭup

[Viṣṇu creates or manifests the Universe of seven planes, unveils its laws and maintains the Universe under these laws. This happens not only in the macrocosm, but also in the microcosm, the subtle body of man. “Viṣṇu paces out the vast framework of the inner worlds in which our soul-action takes place. It is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved and the Beatific Godhead.” [Sri Aurobindo]

Each plane, manifested by Viṣṇu is based on a particular principle. For instance this world, earth, is dominated by matter. The midworld, *antarikṣha*, is dominated by life-energies, emotional energies etc. The world of heaven, *dyu*, is dominated by the mental energies. The highest station is said to be Viṣṇu's supreme step. He creates the path by which the mortals can reach the supreme

⁴ उ॒त वाँ वि॒क्षु म॒द्या॒सु अ॒न्धो (1), गा॒व॒ आ॒पंश्च॒ (2), पी॒प॒य॒न्त॒ (3), दे॒वीः (4),
 उ॒तो नोँ अ॒स्य पू॒र्व्यः प॒तिः द॒न् (5), वी॒तं (6), पा॒तं प॒यंस॒ उ॒स्मिया॑याः (7)

station after traversing the intermediate worlds. Upholding the Universe with his three steps, Viṣṇu creates for Indra a wide station amongst us mortals by which we can reach the supreme station above.

For an explanation of symbolism indicated by Viṣṇu sleeping on the snake *ananta* in milky ocean, see our compact book, 'Essentials of Rig Veda' (SAKSI) p. 41.

The triad of Brahma, Viṣṇu and Shiva in the Purāṇa-s has its source in the Rig Veda. For an explanation, see 'Essentials of Rig Veda' p. 39-43.

'The Secrets of Rig Veda' by (SA) has a detailed commentary on this hymn in pp. 331-338.]

1.154.1:

Of Viṣṇu now I declare his mighty works (1),
who has measured out (*vimame*) the earthly worlds (2).
He, the wide-moving (6), supports (3),
that higher seat of our self-accomplishing (4),
in the threefold steps of his Universal movement (5).¹

[*askabhāyat*: supports;

vimame: measured out;

vichakramāṇaḥ: universal movement;]

1.154.2:

That Viṣṇu affirms on high by his mightiness (1),
he is like a terrible lion that ranges in difficult places (2),
yes, his lair is on the mountain-tops (3).
In his three wide movements (4),
all the worlds find their dwelling places (5).²

[*vikramaṇeṣhu*: movements]

¹ विष्णोर्नु कं वीर्याणि प्र वोचं (1), यः पार्थिवानि विममे रजांसि (2),
यो अस्कभायद् (3), उत्तरं सधस्थं (4), विचक्रमाणस्त्रेधा (5), उरुगायः (6)

² प्र तद्विष्णुः स्तवते वीर्येण (1), मृगो न भीमः कुचरो (2), गिरिष्ठाः (3),
यस्योरुषु त्रिषु विक्रमणेषु (4), अधिक्षियन्ति भुवनानि विश्वा (5)

1.154.3:

Let our strength and our thought go forward (2),
to Viṣṇu the all-pervading (1),
the wide-moving Bull who dwells on the mountain (3).
Being One, He has measured (5),
this long and far-extending seat of our self-accomplishing (4),
by only three of his strides (6).³

[Lines 1,2 (alt): May this powerful mantra (*manma*) reach Viṣṇu well (SKR).

prayata: extended, (8.60.1); *manma*: mantra, (1.26.2);

This far-flung extended space appears to us as the world of our accomplishments, the world of self-fulfillment. But this space is formed by only three strides of this all pervading mighty deity Viṣṇu.]

1.154.4:

His three steps are full of the honey (1),
they perish not (2),
but have ecstasy by the self-harmony of their nature (3).
He holds the triple principle and earth and heaven also (4);
being One, (he holds) even all the worlds (5).⁴

[*tridhātu*: triple principle; the triple material of existence namely, *vasu*, substance, *ūrja*, the abounding force of our being, and *priyam* or *mayas*, delight and love in all aspects of existence.]

³ प्र विष्णवे (1), शूषमैतु मन्म (2), गिरिक्षित उरुगायाय वृष्णे (3),
य इदं दीर्घं प्रयतं सधस्थम् (4), एको विममे (5), त्रिभिरित् पदेभिः (6)

⁴ यस्य त्री पूर्णा मधुना पदानि (1), अक्षीयमाणा (2), स्वधया मदन्ति (3),
य उ त्रिधातु पृथिवीमुत याम् (4). एको दाधार भुवनानि विश्वा (5)

1.154.5:

May I attain to and enjoy (2),
 that goal of his movement, the Delight (1),
 where souls that seek the godhead have the rapture (3);
 for in that highest step of Viṣṇu (5),
 is that wide-moving friend of humanity (4),
 who is the fount of the sweetness (6).⁵

1.154.6:

Those are the dwelling places of you two (1),
 which we desire as the goal of our journey (2),
 where the many-horned herds of Light go traveling (3).
 There the highest step of wide-moving Viṣṇu (5),
 shines down in its manifold vastness (6), on us here (4).⁶

[Line 1: you two: (i) the Viṣṇu of the movement here, (ii) the eternally stable, bliss-enjoying Deva there in the highest realm.

Line 2: Goal: It is this triple world of Sat-chit-ānanda (*tridhātu*, in (1.154.4)) that we desire as the goal of our journey]

155. Indra and Viṣṇu

Riṣi: Dīrghatamaḥ Auchatyah

1.155.1: On the top of the mountain of existence

1.155.2: Their radiance and delight

1.155.3: Father and Son

1.155.4: May he live forever in our hearts

1.155.5: Mortal knows only two steps

Metre: Jagatī

⁵ तदस्य प्रियमभि पाथौ (1), अस्यां (2), नरो यत्र देवयो मदन्ति (3),
 उरुक्रमस्य स हि बन्धुः (4), इत्था विष्णोः पदे परमे (5), मध्व उत्सः (6)

⁶ ता वां वास्तूनि (1), उरमसि गर्मध्वै (2), यत्र गावो भूरिशृङ्गा अयासः (3),
 अत्राहु तद् (4), उरुगायस्य वृष्णः परमं (5), पदमव भाति भूरि (6)

1.155.1:

(O aspirants), offer the nourishing Soma-delight to (Indra) (1),
who is thoughtful, great, strong and a hero and to Viṣṇu (2);
and sing the word of illumination (3).

They are invincible, and (belong to) the realm of vast (5).

On the top of the mountain (of existence) (4),
they stand majestically like a perfect horse (6).¹

[Viṣṇu standing at the highest peak is in (7.99.2);

dhiyāyate: thoughtful, attentive, alert;

sādhunā: perfect, well-trained;

viṣṇu: the all-pervasive one;]

1.155.2:

Truly, may the active Indra and Viṣṇu,
with their brilliance come here (1).

Viṣṇu with the flaming light protects (the worshipper) (2).

(They bestow) life-giving felicities (5),

on the mortal who holds them in his thought (*dhiya*) (3).

They are effective as a dart shot by an expert archer (4).

They guard the (felicities) (6).²

[*sumararṇam*: to approach;

asanām: life-giving felicities; (*asu*: life);

shimivatoḥ: effective, industrious; from the root '*sham*', to labour,
to exert (SKR); *shimivān*: one who works, (10.89.5);

su-tapā: one with flaming light, Sun; Viṣṇu; (*su-tapa*; *sushṭhu*
tapati: SKR) (protector of Soma presser, *suta-pa* (S); this is clearly
out of place)

urushyati: to protect;

¹ प्र वः पान्तमन्धसो (1), धियायते महे शूराय विष्णवे (2), चार्चत (3),
या सानुनि पर्वतानाम् (4), अदाभ्या महः (5), तस्थतुः अर्वतेव साधुना (6)

² त्वेपम् इत्था समरणं शिमीवतोः इन्द्राविष्णू (1), सुतपा वाम् उरुष्यति (2),
या मर्त्याय प्रतिधीयमानमित् (3), कुशानोः अस्तुः (4), असनाम् (5),
उरुष्यथः (6)

kṛshānoḥ: archer (from *kṛsh*), bend (the bow);

astu: scatter, (from *as*, to drive away)]

1.155.3:

The gifts increase the lustre (*īm*) of the devotee (1),
and also his great strength and vitality (2).

The mothers lead him towards the seed and enjoyment (3).

The son supports the lower realm and the upper realm (4).

The father (Viṣṇu) dwells in the third and highest realm (5),
which is luminous and above (6).³

[*rochane*: luminous station; *avaram*: lower realm;

nāma: name (usual meaning). This is not appropriate. SKR suggests
that *nāma* should be split into *na* (no) + *ama* (to go); hence:

nāma means unmoving or supreme. See also (1.6.4), (1.72.3).

tritīyam nāma: the supreme third heaven; Viṣṇu dwelling in the
third heaven mentioned in (10.1.3). 'Viṣṇu knowing the supreme
plane' (*viṣṇu paramam vidvān*);

mātarā: mothers, heaven and earth;]

1.155.4:

We laud the vitality of Viṣṇu with various accomplishments (1).

He is the master, protector, non-tearer, bounteous (2).

By his strides across with his wide movements (4),

he (carved out) the three realms of earth, and others (3).

He is praised widely so that he may live forever (5).⁴

[*avṛka*: non-tearer; no one can tear apart his attributes;

tat-tat: that and that, those accomplishments;

urukramiṣṭa: wide movements;

³ ता ई वर्धन्ति (1), मह्यस्य पौंस्यं (2), नि मातरा नयति रेतसे भुजे (3),

दधाति पुत्रो अवरं परं (4), पितुर्नामं तृतीयम् (5), अधि रोचने दिवः (6)

⁴ तत्तत् इत् अस्य पौंस्यं गृणीमसि (1), इनस्य त्रातुः अवृकस्व मीळ्हुषः
(2), यः पार्थिवानि त्रिभिरिद् (3), विगांमभिः उरु क्रमिष्ट (4), उरुगायायं
जीवसे (5)

urugāya: one praised widely and at all times

Line 5: we praise him so that he may live forever
in our hearts and minds

Line 3: three realms: earth, midworld and heaven]

1.155.5:

The mortal open to understanding moves about and (2),
works only in two steps (of Viṣṇu) seeing *svā* (1).

No one is competent to comprehend this third place (3),
even those who move everywhere, Maruts and birds (4).⁵

[*svardṛṣha*: one who has the vision of world of truth (Sun-world) or
svā;

bhuranyati: moves about and (from the root *bhr*, to move rapidly);

bhuranyuḥ: to nourish, work, (1.68.1);

abhikhya: open to manifesting, (6.15.15);

ā dadharṣha: do violence, (6.7.5);

nakir ā dadharṣha: no one can do violence; none can comprehend;

vayaḥ: Maruts, the winds;

patayanta: those who move everywhere;

According to SKR,^{*} the three steps of Viṣṇu represent the three states of life or consciousness: wakefulness, dream and deep sleep. The everyday transactional experiences are confined to the first two states; no one can communicate his experience in the third state (called Prajñā), as stated in line 3 of this mantra. SKR quotes the explanation given by the great teacher Ānanda-Tīrtha. It is Viṣṇu that provides light for all our understandings; there is no other light. In deep sleep, this light is within with himself or rather the subject is drawn in and gets merged in the light. That is why the state is called as *samastā*, *supta*, *samprasāda*.]

⁵ द्वे इत् अस्य क्रमणे स्वरुशौ (1), अभिख्याय मर्त्यो भुरण्यति (2),

तृतीयमस्य नकिरा दधर्षति (3), वयश्चन पतयन्तः पतत्रिणः (4)

^{*} S.K. Ramachandra Rao, 'Rig Veda Darshana', Volume 5, (Viṣṇu Sūktāni); (1999); Kalpataru Research Academy, Bangalore;

1.155.6:

By his ninety four powers, acting together (1),
(Viṣṇu) makes the horse of time to prance (3),
like a wheel in revolution (2).

With his vast body he measures out the space with (*ṛcha-s*) (4).
He, the ever youthful, comes (to us) on our call (5).⁶

[Line 1: 94 powers: S gives a listing of these powers made up of year (1), half years (2), seasons (5) etc. It is rather far fetched.

avīvipat: causes to move, (9.96.7);

nāmabhiḥ: powers, (3.38.7); to make periodical inclination (from *nam* to bend); the Sun while revolving is seen to make these inclinations, (SKR).

vyatinām: horses, (4.32.13); horses of time;

vyatin: rushing, prancing, move in many ways, (8.69.13);

a-kumārah: but not small (being all-pervasive);

prati eti: Sun comes oriented to each individual being in a unique way; *ṛcha-s*: riks, songs of illumination;]

156. Viṣṇu

Riṣhi: Dīrghatamaḥ Auchatyah

1.156.1: Yajña accomplished

1.156.2: Most ancient creator

1.156.3: Know his name and sing his glory

1.156.4: Viṣṇu removes the obstructions for knowledge

1.156.5: Gives to devotee his share of truth (*ṛtam*)

Metre: Jagatī

⁶ चतुर्भिः साकं नवतिं च नामभिः (1), चक्रं न वृत्तं (2), व्यतीन् अवीविपत् (3), बृहत् शरीरो विमिमान् ऋक्भिः युवा (4), अकुमारः प्रति एति आहवम् (5)

1.156.1:

(O Viṣṇu), be (a friend) like Mitra giving happiness (1).

You with luminous riches accept the offering of light (2).

You are swift and wide-spreading (3).

This Viṣṇu is repeatedly adored by the wise with this stoma (4).

The yajña is accomplished by the offerings (to Viṣṇu) (5).¹

[*ghṛta*: light; ghee (for ritualists);

āsuti: offering, oblation, (8.74.12)

chit ardhyah: repeatedly adored; (from *vr̥dh*, to grow) (SKR), (see (5.44.10))

yajna: inner worship; collaborative endeavour;

Line 1: The benefits of a friend is related in (3.59.1), addressed to Mitra, who is a form of Sun]

1.156.2:

Viṣṇu is the most ancient creator (1),

most modern, and is self-born (2).

He who makes the offering to Viṣṇu (3),

will enter the presence (of the great god) (6).

He who sings the great inspirations (5),

of the glorious manifestation (will also enter) (4).²

[*abhi asat*: enters; *yujyam*: presence;

shravobhiḥ: inspirations, (3.19.5);]

¹ भवा मित्रो न शेव्यो (1), घृत-आसुतिः बिभूत-युस्र (2),

एवया उं सप्रथाः (3), अथा ते विष्णो विदुषा चित् अर्ध्यः स्तोमो (4),

यज्ञश्च राध्यो हविष्मता (5)

² यः पूर्वार्यं वेधसे (1), नवीयसे सुमत्-जानये (2), विष्णवे ददाशति (3),

यो जातमस्य महतो (4), महि ब्रवत् स इदु श्रवोभिः (5), युज्यं चिदभि

अंसत् (6)

1.156.3:

O Singers, you comprehend fully like the ancients (1).

May you protect the womb of truth by your birth (2).

Knowing his name, sing his glory (3).

O Viṣṇu, we share in your greatness by right thinking (4).³

[*sumati*: right thinking, (1.73.6);

bhaja: to share, (1.27.5), (1.104.6);

pipartana: protect, (1.106.1);

januṣhā: from birth, (6.4.4);]

1.156.4:

The will of Ashvins, and that (will) of the king Varuṇa (1,2),

support the establishment of works by the life-powers (3).

The discerning, supreme, Viṣṇu knows the day (4).

He upholds the resting place of the Rays (5).

Viṣṇu along with his friend removes the covers (6).⁴

[*vraja*: resting place of cows (*gāvaḥ*). In RV, in the spiritual interpretation *gāvaḥ* means, 'the rays of mental of knowledge'.

kratu: will-power associated with wisdom;

apa-ūrṇute: removes the covers which block or hide the rays (knowledge) and energies touching the earth, (9.108.4)]

1.156.5:

Among those who are the doers of great deeds (3).

Viṣṇu is the supreme doer (2).

He comes to companion the divine Indra (1).

The creator delights the noble dwellers in the triple world (4).

He apportions to the yajamāna his share of the truth (5).⁵

³ तमुं स्तोतारः पूर्य यथा विद (1), ऋतस्य गर्भं जनुपां पिपर्तन (2),

आस्यं जानन्तो नाम चित् विवक्तन (3), महस्ते विष्णो सुमतिं भजामहे (4)

⁴ तमस्य राजा वरुणः (1), तमश्विना क्रतुं (2), सचन्त मारुतस्य वेधसः (3), दाधार दक्षम् उत्तमम् अहर्विदं (4), ब्रजं च विष्णुः (5), सखिवाँ अपोर्णुते (6)

⁵ आ यो विवायं सचथाय दैव्य इन्द्राय (1), विष्णुः सुकृतै (2), सुकृत्तरः (3), वेधा अजिन्वत् त्रिषधस्थ आर्यम् (4), ऋतस्य भागे यजमानम् आर्भजत् (5)

[*ṛtam*: Truth-in-movement, Right; In the RV, there are two words connected with truth namely *satyam* and *ṛtam*. *satyam* is the absolute truth. *ṛtam* is the manifestation of the truth in our world of movement. If a person performs a work consciously, the work will have the perfectness indicated by *ṛtam*. This is the 'share of truth' (*ṛtam*)' mentioned in the mantra.

ṛtasya bhāge: can also mean, 'enjoyment of truth'.

triṣhadhastā: the triple world of his (Viṣṇu's) session, (6.8.7)

bhāgam: enjoyment, (5.82.3); share, portion]

End of anuvāka 21

157. Ashvins

Riṣi: Dīrghatamāḥ Auchathyaḥ

1.157.1: Each thing having its separate power

1.157.2: Animate our wisdom

1.157.3: The three seated car

1.157.4: Your honeyed speech

1.157.5: You support the child in all creatures

1.157.6: Establish the hero-force in devotees

Metre: 1-4, Jagatī; 5-6 Triṣṭup

1.157.1:

Agni is awakened on earth (1),

the Sun rises (2),

Usha scatters the darkness and gladdens all (3),

with the rays of light (4).

O Ashvins, yoke your car for the journey (5).

The god Savita creates each distinctly in the world (6).¹

[*pṛthak*: each in its separate power, (8.43.18);

archiṣhā: rays of light, (10.87.17); *vi ava*: scatters the darkness

¹ अवौधि अग्निः जम् (1), उदेति सूर्यो (2), वि उषाः चन्द्रा मही आवो (3), अर्चिषा (4), आयुक्षाताम् अश्विना यातवे रथं (5), प्रासावीद् देवः संविता जगत् पृथक् (6)

pra asāvīt: to create, (5.81.2)

Line 6: Each entity has its own distinct power]

1.157.2:

O mighty Ashvins, yoke the car (1).

Anoint our hero-force with light and delight (2).

Animate our wisdom in battles (3).

May we share in the felicities won in the battle of heroes (4).²

[*shurasātā*: battle of heroes, (1.31.7);

bhajemahi: may we share (7.32.7); *pṛtanāsu*: battles, (3.16.2);

jīva: animate, (3.3.7), move, (3.15.6);

ukshatam: anoint; *kshatram*: hero-force, (6.8.6);

ghṛta: clarity, light;]

1.157.3:

O Ashvins, well-affirmed by lauds, may you come (3),

to our presence in your three-wheeled car (1),

drawn by swift steeds carrying the delight of existence (2).

The three-seated car, is opulent with all felicities (4).

May it bring happiness to us with two states (of consciousness) (5),
and those with four states (6).³

[*arvang*: in our front of us, (7.2.8);

saubhaga: felicities, happiness;

trivandhuraḥ: three-seated (car), one seat corresponding to each of the
three realms of matter, life, mind; (occurs in 9 Ashvin mantra-s).

dvipade: two states of consciousness such as good-evil, matter-mind,
past-future etc.]

² यत् युञ्ज्वाथे वृषणम् अश्विना रथं (1), घृतेन नो मधुना क्षत्रम् उक्षतम् (2),

अस्माकं ब्रह्म पृतनासु जिन्वतं (3), वयं धना शूरसाता भजेमहि (4)

³ अवाङ् त्रिचक्रो (1), मधुवाहनो रथो जीराश्वो (2), अश्विनोः यातु सुष्टुतः (3),

त्रिवन्धुरो मघवा विश्वसौभगः (4), शं न आ वक्षद् द्विपदे (5), चतुष्पदे (6)

1.157.4:

O Ashvins, bring us energy (1).

Soak us with your honeyed speech (2); extend our life (3).

Wipe away powers of evil (in us) (4), destroy our foes (5).

May you be always with us (6).⁴

[*kashaya*: whip, (1.22.3) (usual meaning); speech, (since it has the capacity for guiding)]

1.157.5:

You establish and support the child in all moving creatures (1).

You are in the insides of all beings (2).

You speed towards us (the energies of) fire (3),

water and the trees of the forest, O mighty Ashvins (4).⁵

[*airayethām*: to speed, to give access swiftly, (8.19.24)]

1.157.6:

You two are the healers with all the healing aids (1).

You (ride) in cars having able steeds (2).

O forceful ones, establish the hero-force in that devotee (3),

who gives you the offerings with a (devoted) mind (4).⁶

[*haviṣhmān*: one who gives the offerings;]

⁴ आ न ऊर्जं वहतमश्विना (1), युवं मधुमत्या नः कशया मिमिक्षतम् (2),
प्रायुः तारिष्टं (3), नी रपांसि मृक्षतं (4), सेधतं द्वेषो (5), भवंतं सचाभुवां (6)

⁵ युवं ह गर्भं जगतीषु धत्थो (1), युवं विश्वेषु भुवनेषु अन्तः (2),
युवमग्निं च वृषणौ (3), अपश्च वनस्पतीन् अश्विनौ ऐरयेथाम् (4)

⁶ युवं ह स्थो भिषजां भेषजेभिः अथो ह स्थो रथ्या राथ्येभिः (2),
अथो ह क्षत्रम् अधि धत्थ उग्रा (3), यो वां हविष्मान् मनसा ददाशं (4)

158. Ashvins

Riṣhi: Dīrghatamāḥ Auchathyaḥ

1.158.1: You dispel grief

1.158.2: Bring out the multiple powers of mind

1.158.3: Rescued the son of Tugra

1.158.4: Winged evil spirits

1.158.5: Falling into a river

1.158.6: Mantra itself becomes the charioteer

Metre: 1-5 Trīṣṭup; 6, Anuṣṭup

1.158.1:

(O Ashvins), you provide dwellings, are dispellers of grief (1),
are of many thoughts and increasers (2).

You disperse the things desired by us, O showerers (3).

O strong workers, Auchatya offers you riches (4).

You spread widely the powers of growth (5),
among us who are of limited knowledge (6).¹

[*akavābhiḥ*: those who have limited knowledge, (6.33.4);

vr̥dhanta: increasers (of your powers) in us

vasū: givers of dwellings, (1.120.7);]

1.158.2:

In the seat of the Rays of knowledge you establish him (3,5),

who gives you offerings with good thoughts (1),

along with surrender, O giver of dwellings (2,4).

Who else other than you can bring out (6),

the multiple powers of mind and their opulence in us (7).

(Your) mind is moving about satisfying the desires (8).²

¹ वसू रुद्रा (1), पुरुमन्तू वृधन्ता (2), दशस्यतं नो वृषणौ अभिष्टौ (3),

दस्त्रा ह यद् रेक्ण औचथ्यो (4), वां प्र यत् सस्त्राथे (5), अक्वाभिः ऊती (6)

² को वां दाशत् सुमतये चिदस्यै (1), वसू (2), यद् धेये (3), नमसा (4), पदे गोः
(5), जिगृतम् अस्मे (6), रेवतीः पुरंधीः (7), कामप्रेणैव मनसा चरन्ता (8)

[*jigrtam puramdhi*: bring out the multiple powers of mind (4.50.11)
pade: seat, (10.1.6), plane, (1.72.2)]

1.158.3:

Your powerful well-yoked car placed (1,3),
 in the middle of the ocean rescued the son of Tugra (2).
 May we obtain from you the refuge of your protection (4),
 (with the same certainty) as a hero in a battle gets the help from his
 galloping steeds (5).³

[*upa gameyam*: to obtain; *pajra*: powerful;
peru: to cross over calamities, to save,

The three verses (1.116.3-5) mention the details of the rescue of the
 son of Tugra, Bhujyu by name. The rescue is a symbol whose meaning
 is discussed in the notes in (1.116.3). This incident is mentioned in 17
 verses of RV.]

1.158.4:

May this laud of confirmation protect the son of Uchatha (1).
 May not the winged evil spirits suck up (my energies) (2).
 May the ten-fold collection of the flames not burn me (3).
 (Protect) your devotee, who is already bound (4),
 and bites the earth by himself (5).⁴

[*tmani*: by himself; *urushyat*: to protect, (7.1.15);
vām: (one associated with) you, (devotee);

edhaḥ: collection, (S); *dashatayah*: ten-fold, (1.122.12);]

³ युक्तो ह यद्वाँ (1), तौग्रायं पेरुः वि मध्ये अर्णीसो (2), धायिं पज्रः (3),
 उपं वामवः शरणं गमेयं (4), शूरो नाज्म पतयद्भिः एवैः (5)

⁴ उपस्तुतिः औचध्यम् उरुष्येत् (1), मा मामिमे पतत्रिणी वि दुग्धाम् (2),
 मा माम् एधो दर्शतयः चितो धाक् (3), प्र यद् वाँ बद्धः (4), तमनि खादति
 क्षाम् (5)

1.158.5:

Being trussed up, I fell into the river head-down (3),
 because of some evil power (2),
 still the mother-like river did not swallow me (1).
 When the foe Traitana struck my head (4),
 the foe wounded his own breast and shoulder (5).⁵
 [*su-samubdham*: bound, trussed up (MW)]

1.158.6:

By his attachments, a man immersed in ignorance (1),
 becomes old by doing divisive actions over a long period (2).
 But mantra itself becomes a charioteer (4),
 for those aspirants whose goal is to do (perfect) work (*apām*) (3).⁶
 [Lines 1,2: According to S, it means, 'the ṛiṣhi of this hymn
 Dīrghatamas, son of Mamata has grown old after the tenth yuga'. What
 does *yuga* mean? Another writer states 'yuga' means five years, i.e.,
 the ṛiṣhi became old after 50 years. Either way there is no connection
 between the first and second halves of the mantra. Why does the first
 half deserve to be called the mantra?

In our translation, two situations are contrasted. A man enveloped in
 ignorance becomes prematurely old by leading a life of divisive
 activities. But for a man whose goal is perfect work, the mantra itself
 becomes his charioteer, i.e., he gets the necessary revelation or
 guidance at each stage of his work.

dīrghatamas: long (life of) ignorance;

dashame: divisive; *yuga*: long period;

māmateya: full of attachments, *mamata*;

⁵ न मां गरन् अघौ मातृत्मा (1), दासा (2), यदी सु-समुब्धम् अवाधुः (3),
 शिरो यदस्य त्रैतनो वितक्षत् (4), स्वयं दास उरो अंसौ अपि गध (5)

⁶ दीर्घतमा मामतेयो (1), जुजुर्वान् दशमे युगे (2),
 अपाम् अर्थं यतीनां (3), ब्रह्मा भवति सारथिः (4)

159. Heaven and Earth

Riṣhi: Dīrghatamāḥ Auchathyah

- 1.159.1: They are increasers of truth
 1.159.2: I meditate on the father and mother
 1.159.3: Upholds the laws of static and moving things
 1.159.4: The two sisters always united
 1.159.5: We meditate on the creations of Savituh

Metre: Jagatī

1.159.1:

During the discoveries of knowledge (4),
 by means of inner-yajna, I laud the heaven and earth (1,3),
 who are vast, increasers of truth and conscious thinkers (2,5).
 They, great workers (regard aspirants) as children of gods (7).
 They are approached with reverence (9),
 with the divine lights and the desirable thoughts (6,8).¹

[*devebhiḥ*: divine lights;

prabhūṣhataḥ: approach with reverence, (3.55.1);

sudamsasā: great workers, (2.2.3), (1.92.8), (10.66.4)]

1.159.2:

With hymns, I meditate on the father with guileless mind (1,3),
 and the vast mother with self-strength (2).
 The parents, by their perfect force and their greatness (4,6),
 created the wide worlds with immortal children (5).²

[*varīmabhiḥ*: by their greatness;

manye: to meditate, (1.127.1); to hold in thought, (4.2.3);

svatavaḥ: one with self-strength, (6.22.6);

¹ प्र द्यावां यज्ञैः पृथिवी (1), ऋतावृधां मही (2), स्तुषे (3), विदयेषु (4), प्रचेतसा (5), देवेभिः (6), ये देवपुत्रे सुदंससा (7), इत्था धिया वार्याणि (8), प्रभूषतः (9)

² उत मन्ये पितुः अद्रुहो मनौ (1), मातुः महि स्वतवः (2), तत् हवीमभिः (3), सुरेतसा पितरा (4), भूमं चक्रतुः उरु प्रजायां अमृतं (5), वरीमभिः (6)

havīrabhiḥ: hymns of call, invocations, (1.12.6);
suretasaḥ: perfect force or essence;
bhūma: worlds, (1.70.3), (2.4.2);]

1.159.3:

Your children are great workers (1);
 Being perfect in their deeds by advance knowledge (2.4),
 they know the greatness of their parents (3).
 You protect the path of your son (*āditya*) (6),
 who upholds the laws of both the static and moving things (5).
 He follows his way without diversions (7).³

[*svapasah*: perfect in their deeds, (4.2.19);
sudamsasaḥ: great workers, (2.2.3)
satya dharmaṇi: upholding the laws of truth, (10.21.3)]

1.159.4:

The two sisters, born of same womb, always united (2),
 and in the same abode (3),
 measure out with their knowledge the conscious thinker (1).
 They, the seers with splendid light (6),
 weave out newer and newer wefts (4),
 in the heaven and the insides of the ocean (5).⁴

[*sudīṭayaḥ*: one with splendid light, (8.71.14);
prachetasam: conscious thinker, (4.1.1);
mamire: measured, (5.55.2);]

³ ते सु॒नवः स्व॒पसः (1), सु॒दंस॑सो (2), म॒ही जं॒जुः मा॒तरां (3), पू॒र्वचि॑त्तये (4),
 स्था॒तुश्च स॒त्यं जग॑तश्च ध॒र्मणि॑ (5), पु॒त्रस्य॑ पाथः प॒दम् (6), अ॒द्वया॑विनः (7)

⁴ ते मा॒यिनो॑ म॒मिरे सु॒प्रचै॑तसो (1), जा॒मी स॒यौनी॑ मिथु॒ना (2), स॒मो॒कसा॑ (3),
 नव्यं॑नव्यं॒ तन्तु॑मा तन्वते (4), दि॒वि संमु॑द्रे अ॒न्तः (5), क॒वयः॑ सु॒दी॒तयः॑ (6)

1.159.5:

We meditate today (3),

on the creations of the adorable god Savituḥ (2),

and also on his achievements (1).

May the conscious thinkers, heaven and earth (4),

establish in us the opulent felicities in hundreds (5).⁵

[*vasumantam*: opulent, (10.11.8);

prasave: creations; *manāmahe*: we meditate, (8.11.5)]

160. Heaven and Earth

Riṣhi: Dīrghatamāḥ Auchathyah

1.160.1: They are seers

1.160.2: Two women fair of form

1.160.3: Agni, their son

1.160.4: Measured the worlds

1.160.5: Establish the vast hero-force in us

Metre: Jagatī

1.160.1:

The earth and heaven bestow happiness on all (1).

They are seers, full of truth (*ṛtam*) and support the midworld (2).

They, shining with perfect birth, have understanding (3).

Between them moves (4),

the god, the brilliant Sun according to laws (5).¹

[*diṣhaṇā*: understanding, (6.13.3);

diṣhaṇe: the two minds, (6.8.3);

ṛtāvarī: full of truth, (6.61.3);

viśva-shambhuva: (1.23.20, 10.9.6)]

⁵ तत् राधौ (1), अद्य संवितुः वरेण्यं वयं देवस्य प्रसवे (2), मनामहे (3),
अस्मभ्यं द्यावापृथिवी सुचेतुनां (4), रयिं धत्तं वसुमन्तं शतग्विनम् (5)

¹ ते हि द्यावापृथिवी विश्व-शंभुव (1), ऋतावरी रजसो धारयत्-कवी (2),
सुजन्मनी धिषणै (3), अन्तः ईयते (4), देवो देवी धर्मणा सूर्यः शुचिः (5)

1.160.2:

They are far-extending, great and separated (1).

As father and mother they protect all beings (2).

They are like two proud women, fair of form (3),
since the father clothed them with beauty (4).²

[father: may refer to Vishvakarman, who created earth and heaven, as stated in (10.81.1,2);

sudhr̥ṣṭamam: most daring, most proud, (1.18.9);

Line 3: they: *rodasī*: heaven and earth viewed as two mothers;]

1.160.3:

That son of two parents, the carrier, purifier (Agni) (1),

the wise one, purifies beings with his *māya*-powers (2).

He obtains the bright milk of knowledge on all the days (5),

from the variegated milch-cow (3),

and the bull with perfect seed (4).³

[*māya*: powers of knowledge, occult powers]

1.160.4:

He among the gods, the doers of the works (1),

is the mighty doer of works (2).

He gave birth to *rodasī* who give happiness for all (3).

By putting forth your strength of will (5),

you have measured the worlds (4).

(You upheld the worlds) with unaging pillars (6).

To you is sung completely the hymns of illumination (7).⁴

² उ॒रुव्य॑च॒सा म॒हिनी॑ अस॒श्चता॑ (1), पि॒ता मा॒ता च॒ भुव॑नानि रक्षतः (2),

सु॒धृष्ट॑मे वपु॒ष्ये न॑ रोद॒सी (3), पि॒ता यत् सी॒मभि॑ रू॒पैः अवा॑सयत् (4)

³ स व॒ह्निः पु॒त्रः पि॒त्रोः प॒वित्र॑वान् (1), पु॒नाति॑ धी॒रो भुव॑नानि मा॒यया॑ (2),

धे॒नुं च॒ पृश्नि॑ (3), वृ॒षभं॑ सु॒रेत॑सं (4), वि॒श्वाहा॑ शु॒क्रं पयो॑ अस्य दु॒क्षत॑ (5)

⁴ अ॒यं दे॒वाना॑म् अ॒पसा॑म् (1), अ॒पस्त॑मो (2), यो ज॒जान॑ रोद॒सी

वि॒श्वश॑भु॒वा (3), वि॒ यो म॒मे रज॑सी (4), सु॒क्रतू॒यया॑ (5), अ॒जरे॑भिः

स्क॒म्भने॑भिः (6), स॒म्-आ॑नृ॒चे (7)

[This verse is addressed to Savitr to whom epithets such as (6) are addressed in (10.149.1) or (5.54.4).

āṇṇchuḥ: those who sing the hymn of illumination (*ṛcha*), (5.6.8);

skambha: pillar, (4.13.5); *rodasiḥ*: see (1.160.2);

sukratūyase: you put forth your strength of will, (10.122.6);

apastama: mighty doer of works, (10.115.2)]

1.160.5:

O heaven and earth, great in your greatness, being lauded (3,1),
establish in us the vast hero-force and inspiration (4,2).

May the strivers increase everyday (5).

May the praiseworthy strength surround us (6).⁵

[*invatam*: encompass, (1.10.8); *vishvahā*: all the days;

abhi tatanāma: to build, (5.54.15);

mahinā: in your greatness, (10.70.5);

dhāsatha: establish in us, (1.111.2)]

⁵ ते नो गृणाने महिनी महि (1), श्रवः क्षत्रं (2), द्यावापृथिवी (3), धासथो बृहत् (4), येनाभि कृष्टीः ततनाम विश्वहा (5), पनाय्यम् ओजो अस्मे सम् इन्वतम् (6)

161. Ṛbhu-s: Divine Artisans

Riṣhi: Dīrghatamāḥ Auchathyah

- 1.161.1: Who has sent Agni to us?
- 1.161.2: Make four-fold this single bowl
- 1.161.3: Ṛbhu-s declares their accomplishments
- 1.161.4: Tvaṣṭṛ observed their work
- 1.161.5: Let Ṛbhu-s be killed
- 1.161.6: Ṛbhu-s do work perfectly
- 1.161.7: You freed the cow from its coverings
- 1.161.8: Possibilities for Ṛbhu-s
- 1.161.9: The intuitions of the Ṛbhu-s
- 1.161.10: The details of work
- 1.161.11: Do not go away
- 1.161.12: Your arm-like rays
- 1.161.13: Awakener is Vāyu
- 1.161.14: All-gods are desirous of your coming

Metre: 1-13, Jagatī; 14, Triṣṭup

[This hymn is addressed to the Ṛbhu-s, the divine artisans. In the first aṣṭaka, there are three other hymns to them namely 1.20, 1.110 and 1.111. These gods create the subtle bodies in human beings. In the beginning, Tvaṣṭri, the architect of forms in the universe, gave only one *chamasa*, the material body. One of the important actions of Ṛbhu-s is to make four-fold this single bowl (*chamasa*) four-fold mentioned in (1.161.2). i.e., they add the three other bodies namely the vital (*prāṇamaya*), the mental body (*manomayam*), and the causal body (*kāranatmakam sharīram*). This Soma delight from the respective realm should be drunk with the corresponding bowl.

Recall that Agni is the one who summons the other gods to our inner bodies. In the case of Agastya he himself seems to have allowed the Ṛbhu-s to come in, without the aid of Agni.

Hence Ṛbhu-s wonder who is Agni in the body. They agree among themselves to give the four-fold secret to Agni, since Agni

appears respectful (literal: not revile) to the bowl. Agni tells them in verse 2, that by making the single bowl fourfold, they become the masters of sacrifice.

In verse 5, there is the suggestion that the Tvaṣṭā, the demigod of forms does not like the Ṛbhu-s expanding the bowl by their touching it, indicated as, 'profaning'. Tvaṣṭa does not understand fully the harmony of gods. Elsewhere he has praised the work of Ṛbhu-s.]

1.161.1:

He who has come to us, is he superior or only a youth (1)?

Who has sent him (2)?

What we have to say to him (3).

To brother Agni, who has come running (5),

who will not revile the great bowl (of Soma) (4),

we will illumine the power of this becoming (6).¹

[*drūṇā*: one who has come running, (5.86.3), (8.96.11), (9.1.2);

The mantra gives the exchange of thoughts among the Ṛbhu-s.

bhūtim: becoming]

1.161.2:

"Make fourfold this single bowl (of Soma) (1)."

Thus the gods have declared (2).

I have come (to tell it to you) (3).

O sons of Sudhanvan, if you accomplish this (4),

then you become the masters of sacrifice along with the gods (5).²

[*yajniyāsa*: masters of sacrifice, (1.72.4), (1.73.7) etc.

Lines 1-5: apparently spoken by Agni to Ṛbhu-s;

four-fold: explained in the introduction]

¹ किमु श्रेष्ठः किं यविष्ठो न आजगन् (1), किम ईयते दूत्यं (2), कत् यत् ऊचिम (3), न निन्दिम चमसं यो महाकुलो (4), अग्रै भ्रातः दुण इत् (5), भूतिम् ऊदिम (6)

² एकं चमसं चतुरः कृणोतन (1), तद्वो देवा अब्रुवन् (2), तद् व आगमम् (3), सौधन्वना ययेवा करिष्यथ (4), साकं देवैः यज्ञियांसो भविष्यथ (5)

1.161.3:

They replied to the messenger Agni (1).

We have made the horses and also chariots here (2).

We have made the milch-cow (3).

We have made the two (heaven and earth) youthful (4).

O brother, let us know what more has to be done (5).³

[Lines 2-5: Spoken by Ṛbhus]

1.161.4:

O Ṛbhu-s, you enquired about the (earlier) happenings (1),

'Where indeed is the one who came to us as a messenger' (2).

When you made the one ladle into four (3),

Tvaṣṭṛ who observed it, was lost among the divine *gna*-s (4).⁴

[*ni ānaje*: lost (S);

This verse is apparently addressed by Agastya, to the inner body. He adds that Tvaṣṭā who observed the great act was lost among the *gna*-s, the female goddesses, who are the executive powers. The meaning of line 4 is vague.]

1.161.5:

Tvaṣṭṛ said (2),

(Ṛbhu-s) have profaned the ladle meant for the drink of gods (3), let them be killed (1).

They (Ṛbhus) made use of names (meant for others),

when the Soma was poured out (4).

The virgins helped them with different names (5).⁵

³ अग्निं दूतं प्रति यदब्रवीतुन (1), अथः कर्त्वो रथं उतेह कर्त्वीः (2), धेनुः कर्त्वा (3), युवशा कर्त्वा द्वा तानि (4), भ्रातुः अनुं वः कृत्वी आ इमसि (5)

⁴ चकृवांसं ऋभवः तत् अपृच्छत् (1), केदभूद् यः स्य दूतो न आजगन् (2), यदा अवार्यत् यमसान् चतुरः कृतान (3), आदित् त्वष्टा ग्रासु अन्तः नि आनजे (4)

⁵ हनाम एनां इति (1), त्वष्टा यत् अब्रवीत् (2), चमसं ये देवपानम् अनिन्दिषुः (3), अन्या नामानि कृण्वते सुते सचां अन्यैः (4), एनान् कन्या नामभिः स्पर्त् (5)

[*sparat*: to be helpful, gracious, (8.20.8);

The suggestion of killing Rbhū-s by Tvaṣṭri is contradicted in (4.33.5) where Tvaṣṭri praises the action of Rbhū-s:

“The youngest said, ‘let us make four’. O Rbhū-s, Tvaṣṭri praised with words your actions” (4.33.5).]

1.161.6:

Indra has yoked his horses (1), Ashvins their car (2).

Bṛhaspati has accepted the universal form (cow) (3).

O Rbhū, Vibhū and Vāja, go to the gods (4).

O doers of perfected works (5),

come to accept your sacrificial share (6).⁶

[*aitana*: come, (1.110.3);

Line 3: (3.62.6) mentions Bṛhaspati with universal form.

yuyuje: yoked, (10.74.7);]

1.161.7:

By your thinkings, you freed the cow from its covering (1).

You made the old parents youthful (2).

O Rbhū-s, you fashioned a horse from another one (3).

Yoking your horse, go to the gods (to get your share) (4).⁷

[Line 1: is part of (4.36.4); also of (3.60.2) with slight variation;

The cow in line 2 is the primal light, Aditi. Her son is *jīva*, the soul of man. He is separated from the mother in his consciousness. The

cause is the enclosing skin, which is ignorance, a product of nature.

With the skin, the power of ignorance, she is a power of lower

nature. By removing the skin, the son gets access to the mother.

Aditi the earth-power now comes into her own functioning as Aditi,

⁶ इन्द्रो हरीं युयुजे (1), अश्विना रथं (2), बृहस्पतिः विश्वरूपाम् उप आजत (3), ऋभुः विभ्वा वाजो देवाँ अगच्छत (4), स्वर्पसो (5), यज्ञियं भागम् ऐतन (6)

⁷ निश्चर्मणो गाम् अरिणीत धीतिभिः (1), या जरन्ता युवशा ताकृणोतन (2), सौधन्वना अश्वात् अश्वम् अतक्षत (3), युक्त्वा रथमुप देवाँ अयातन (4)

the infinite consciousness, with the removal of the cover of ignorance (KS. vol. 6). See (4.33.4). The removal of the covering of lower nature on Aditi is explained in (4.18) in a different way.

ariṇīta: released, freed, (3.3.11), (4.36.4), (3.60.2), (4.36.4)

niḥ charmaṇām: covering skin, covering ignorance, (3.60.2)]

1.161.8:

The gods said, 'drink this (Soma) water (1),

O Sons of Sudhanvan' (3).

'Or drink this which has been filtered with Munja grass' (2).

'If you are not satisfied (4),

become rapturous with the third offering of Soma' (5).⁸

[Lines 1,3,5 could also refer to the three Soma-offerings, namely that in the morn, at noon and in the evening]

1.161.9:

One (of the R̥bhu-s) said,

'water is the most complete (power)' (1).

Another said, 'Agni is the most complete (power)' (2).

Another said, 'the truth which increases many is supreme (3).

Thus speaking, they divided the *chamasa* (into four) (4).⁹

[The three statements are said by the three R̥bhu-s;

In line 3, *ṛta* is the Truth-in-movement, the Right, which increases all powers and hence is supreme. For S, *ṛta* is earth.

bhūyishṭha: largest, (5.77.4), most complete, (1.189.1), enormous (might), (8.96.3)]

⁸ इदमुदकं पिबति अत्यब्रवीतन (1), इदं वा घा पिबता मुञ्ज-नेज्जनम् (2),

सौधन्वना (3), यदि तत् न-इव हर्यथ (4), तृतीयै घा सर्वने मादयाध्वै (5)

⁹ आपो भूर्यिष्टा इति एको अब्रवीत् (1), अग्निः भूर्यिष्ट इत्यन्यो अब्रवीत् (2),

वधर्यन्ती बहुभ्यः प्र एको अब्रवीत् ऋता (3), वदन्तः चमसाँ अपिशत (4)

1.161.10:

The lame (assistant) brings the knowledge of the waters (1).
 Another one matures the energies to form the new things (2).
 Another takes away the remaining things (3).
 In what way may the parents assist their sons (4)? ¹⁰

[lame: he has the knowledge, but has no power of execution;
sūnayā: form new things; son (S) (occurs once);
mamsam: energies, (1.162.13);
shroṇa: lame, (1.112.8), (4.30.10);
nimruchaḥ: (1.151.9, 8.27.19, 10.151.5);]

1.161.11:

You have caused the grass to grow on elevated places (1),
 made the waters flow to low places to aid perfect works (2).
 You rested (for a while) in the place which is not obscure (3).
 O Ṛbhu-s, do not go away from here now (4). ¹¹

[*agohya*: not obscure, (8.98.4);
su-apasyaya: perfect works, (3.3.11);
 Line 3: According to S, Ṛbhu-s rested in the home of Sun.]

1.161.12:

As you glide along the worlds enveloping (midworld) (1),
 where are the parents (of this world) (2)?
 Curse him who wants to stop your arm-like rays (3).
 Respond appropriately to him who speaks to you (4). ¹²

¹⁰ श्रोणाम् एकं उदकं गाम् अवाजति (1), मांसमेकः पिंशति सूनया
 आभृतम् (2), आ निम्नुचः शकृत् एको अपाभरत् (3), किं स्विन् पुत्रैर्भ्यः
 पितरा उपावतुः (4)

¹¹ उद्वत्सु अस्मा अकृणोतना तृणं (1), निवत्सु अपः स्वपस्यया (2), नरः
 अगौह्यस्यं यत् असंस्तना गृहे (3), तत् अद्य इदम् ऋभवो नानु गच्छथ (4)

¹² संमील्य यद्भुवना पर्यसर्पत् (1), कं स्विन् तात्या पितरा व आसतुः (2),
 अ-शंपत् यः करस्त्रं व आददे (3), यः प्र अब्रवीत् प्रो तस्मा अब्रवीतन (4)

[Line 4: Reply sternly to him who shows disrespect; encourage him who offers praises (S)]

1.161.13:

R̥bhu-s while resting pose the question (1);

“O one who cannot be hidden (2),

who awakens us to this work (3).”

The Sun said that, the awakener is Vāyu (4).

When the year ended (5),

this world is again awakened in different ways (*vi*) (6).¹³

[*vi akhyata*: awakened in different ways;

Line 3: The question is posed to Sun;

shvānam: Vāyu, deity of life-force;]

1.161.14:

O sons of strength, desirous of your coming (4),

the Maruts come from heaven (1).

Agni (comes from) earth, and Vāyu from midworld (2).

Varuṇa comes with the waters (to see you) (3).¹⁴

162. Ashvamedha-1

Riṣhi: Dīrghatamāḥ Auchathyah

[We give the deeper meaning of *ashva* and then give the spiritual, psychological interpretation of the Ashvamedha. We make a clear distinction between the Ashvamedha or horse-sacrifice as an outward rite and that as an inward yajña. The external rite is declared to be the ‘king of the rites’ by Shatapatha Brāhmaṇa and the rite was performed by kings.

¹³ सुषुप्त्वांसं ऋभवः तत् अपृच्छत् (1), अगौह्य (2), क इदं नौ अबूबुधत् (3),
श्वानं बस्तो बौधयितारम् अब्रवीत् (4), संवत्सर (5), इदम् अद्या व्यख्यत (6)

¹⁴ दिवा यान्ति मरुतो (1), भूम्या अग्रियं वातौ अन्तरिक्षेण याति (2),

अद्भिः याति वरुणः समुद्रैः (3), युष्माँ इच्छन्तः शवसो नपातः (4)

Ashva or Horse: "It is an image of the great dynamic force of Life, of the vital and nervous energy. It is a force – a figure of Prāṇa, the universal Life-energy. Originally it must have implied strength or speed or both, before it came to be applied to a horse. In the first or root significance, it means, "to exist pervadingly" and so, "to possess", "have", "obtain" or "energy". Besides this original sense inherent in the roots of this family, it has its own peculiar significance, existence in force, -- of strength, solidity, sharpness, speed, -- in *ashma*, stone, *ashani*, a thunderbolt, *ashri*, a sharp edge or corner and finally *ashva*, the strong, swift horse." (SA)

The symbolism of the horse is quite evident in the hymns, RV (1.162) and RV (1.163), the hymns of the various ṛṣhis to the Horse Dadhikrāvan RV (4.39) and opening of the Bṛhadāranyaka Upanishad in which *uṣhā vā ashvasya medhyasya shiraḥ*, ("Dawn is the head of the sacrificial horse") which is also in TS (7.5.25).

Consider the Taittirīya Samhitā of the Kṛiṣṇa Yajur Veda which is viewed as describing the outward rites by almost all traditionalists. Its last anuvāka of the last Kāṇḍa (7.5.25) begins with the sentence, "he who knows the summit of the intelligence (*medhya*) of the horse (*ashva*) becomes illumined and fit for the sacrifice".

"yo va ashvasya medhyasya shiro veda shīrṣṇavān medhyo bhavatu".

Ashvamedha: The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The life-soul (Dwita) (RV 5.18.2) is itself the giver of the sacrifice. Dwita is the god or ṛshi of the second plane of human ascent.

Trita is the God or ṛshi of the third plane, full of luminous mental kingdoms unknown to the physical mind.

There are two different types of Ashvamedha-s; one is a complete inner yajña involving the prāṇa-shakti and does not involve any horse; the second is an elaborate rite in which the animal steed plays a key role. In the second, it is assumed that the horse is slaughtered; this seems to be the practice in relatively later times such as that of the Rāmāyaṇa. I guess in the early days, even though the horse was used, it was set free afterwards and not immolated. The custom is similar to

the one which exists even today in some villages where a bull is worshipped but it is set free afterwards. It is never yoked again.

Inner Yajña:

Ashva the steed is the standard symbol for Life-energy or Life-power *prāṇa* both inside the human and in the cosmos. *medha* means both 'offering' and 'intelligence'. *Ashvamedha* means offering of the life-power with all its impulses, desires, enjoyments, frustrations and also its material counterpart to the divine.

There are naturally three questions: To whom is it offered? Who offers it? What is the goal or purpose in the offering?

We will begin with the third question. The life-power or *prāṇashakti* is continuously varying in us; when we are enthusiastic it is more; when the *prāṇashakti* is low, the immunity to diseases is affected and we get diseases formally ascribed to external agents like bacteria. Bacteria are there all the time, but they can easily enter the body when the immunity is low. In the realm of Haṭha Yoga and Prāṇāyāma, there are several methods for recharging the *prāṇa*. What is given in the Veda is the basic method of rejuvenating the life-force and the associated physical body.

As an answer to the first question, the Life-force in its imperfect condition is offered to the divine existence in general and the Gods Indra, Pūṣhaṇ and Tvaṣṭṛ. Pūṣhaṇ is the nourisher who nourishes all the aspects of *prāṇa*. Tvaṣṭṛ, the divine architect, perfects the forms which have deteriorated. Indra, the lord of Divine Mind, leads the *prāṇa*. Indra gives the intelligence for the *prāṇa* to prosecute its activities. Using the power of discrimination *svadhiti*, the different aspects of life-force which need rejuvenation are pointed out. There is no physical cutting of the body, only the recognition of the different aspects needing healing.

Finally we answer the second question 'who offers'. A key idea in the Veda is that behind the changing life-force there is the fixed and eternal life-soul, the soul of the life energies, *Dwīta*, mentioned in Rig Veda. It presides over the progress of the life-power. The life-soul, also called as *aja*, the unborn, leads the life-power as mentioned in many mantrās.

Once the life-soul offers the life power to the deities, the life-force becomes perfected and it returns to the human being. There is no question of killing or dismemberment.

RV (1.162.2) or TS (4.6.8.2) gives the secret of the Ashvamedha. The actual words in the mantra are in parenthesis.

“The life force with universal form (*viśvarūpa*) and golden lustre (reknasa) on being purified and completely covered by the physical body is held and lead (*nayanti*) in front by the unborn life-soul (*aja*) with easy gait (*suprāṅ*) and with the appropriate mantra-sound”.

TS (4.6.8.3) (or RV (1.162.3)) (second half): Tvaṣṭṛ (the divine architect) accepts the life-force (*arvata*) with love and makes it full of delight (*abhijinvati*) and ready for the happy revelations (*saushra vasāya*).

Both these verses indicate that the physical steed of Ashvamedha symbolises the life-force only. There is no killing of steed.

The steed as a symbol of the nation

Taittirīya Brāhmaṇa, which is really a continuation of Taittirīya Samhitā, mentions this aspect. The beginning of 8th Prapāṭhaka, TB (3.8.9) states, “The aim of the yajña is integration. All the peoples are unified”. (*sāmgrahanyeṣṭya yajate imām janatām samgrhṇānīti*).

TB (3.8.9.6) states: “Ashvamedha is the nation. Those who work for the extension of the nation, they protect the Ashvamedha...”. (*rāṣṭram vā ashvamedhaḥ rāṣṭre khalu vā etc vyāyachchhnate ye ashvam medhyam rakṣanti...*).

For information on the outward rite, see ‘The Essentials of Yajur Veda’ (SAKSI) pp. 48-79.]

1.162.1: Proclaim the might

1.162.2: Secret of Ashvamedha

1.162.3: Life-force (*chhāga*)

1.162.4: Going to the Gods

1.162.5: Energy channels are full

1.162.6: Yūpa

1.162.7: Life-force

1.162.8: Bonds

1.162.9: Injury**1.162.10: Digestive problems****1.162.11: Offering to the gods****1.162.12: Distribution of energies****1.162.13: Overview****1.162.14: Stages of breathing****1.162.15: Symbolic acceptance by Gods****1.162.16: Aspects of life-force****1.162.17: Fatigue****1.162.18: Identifying the limbs mentally****1.162.19: Symbolic offering of the limbs****1.162.20: Excess heat****1.162.21: You are not killed****1.162.22: Prāṇa gives knowledge and hero-power****Metre: 1-2, 4-5, 7-12, Jagatī; 3,6 Triṣṭup**

[All the mantra-s here are also in TS (4.6.8), i.e., the anuvāka 8, Prapāṭhaka 6 of Kāṇḍa 4.]

1.162.1:

Let not Mitra, Varuṇa, Aryamaṇ (1),

Āyu, Indra, Ṛbhukṣha, and the Maruts disregard us (2),

when we shall proclaim in the abode of knowledge (4),

the might of the swift God-born steed (3,5).¹

[This verse is addressed by the Rishi or the performers of the inner yajna Ashvamedha. The prayer is that the gods Indra etc., should not disregard our words regarding the powers of the steed.

ṛbhukṣha: Indra, the lord of Ṛbhus; *vājina*: swift;

vidathe: abode of knowledge.]

¹ मा नो मित्रो वरुणो अर्यम् (1), आयुः इन्द्रं ऋभुक्षा मरुतः परि ख्यन् (2),
यद्वाजिनो देवजातस्य सप्तैः (3), प्रवक्ष्यामो विदथे (4), वीर्याणि (5)

1.162.2:

On being purified, the life-force with golden lustre (1),
completely covered by the physical body (2),
is held and lead in front (3),
with easy gait and with the appropriate sound (4),
by the unborn life-soul with universal form (5).
It goes straight to the dear stronghold of Indra and Pūṣhaṇ (6).²

[*rātim*: giver; Life-force which satisfies all;

aja: unborn (life-soul);

suprāṅg: easy gait; *rekṇasa*: golden lustre; *niḥ-nija*: being purified;
pravṛta: completely covered; *grbhītam*: held;]

[The above translation reflects the spiritual and yogic meaning of Ashvamedha. There is no need to translate *aja* as goat and introduce the killing of the goat. Here *aja* is assigned the natural meaning of 'unborn', the life-soul. It leads the imperfect life-force in our body to the heaven so that it becomes energized by the nourisher (Pūṣhaṇ) and Indra, the lord of divine mind. There is no bodily immolation here.]

1.162.3:

This mighty life-force goes covered first (1),
as the portion of the nourisher Pūṣhaṇ (2),
who leads all the powers (3).

Tvaṣṭṛ accepts the life-force with love-like offerings (4).

(He) makes it full of delight, ready for happy revelations (5).³

[*chhāga*: cover; the life-force goes symbolically covered by the physical body; the meaning of goat is assigned by S to '*chhāga*' to force the meaning of killing of both the goat and the horse.

priyam: love; *abhijinvati*: full of delight;

² यत् निः निः निजा रेक्णासा (1), प्रावृतस्य (2), रातिं गृभीतां मुखतो नयन्ति (3), सुप्राङ्जो मेर्म्यत् (4), विश्वरूप (5), इन्द्रापूष्णोः प्रियमप्येति पार्थः (6)

³ एषः छागः पुरो अश्वेन वाजिनां (1), पूष्णो भागो (2), नीयते विश्वदैव्यः (3), अभिप्रियं यत् पुरोळाशम् अर्वाता त्वष्टा (4), इदैनं सौश्रवसाय जिन्वति (5)

tvashṭr: the divine architect;

puroḍāsha: the cake-offering of this name;

ashvena: life force; *vājina*: mighty

saushravasāya: happy revelations;]

1.162.4:

Men lead the steed in three stages (4),

in the path of gods as an offering (1,3),

in the order and time of the truth (2).

The supreme share goes to Pūṣhaṇ (5).

The unborn (life-soul) announces the sacrifice to Gods (6).⁴

[*aja*, the unborn life-soul, announces the coming of the life-force *ashva* to the higher worlds. There is no need to render *aja* as the animal goat. The men symbolically lead the steed in three stages referring to the three sheaths of matter, life-force and mind.

bhāga: share; *prativedayan*: announces;

prathama: first, supreme;]

1.162.5:

(May the) Hotṛ, Adhvaryu, offerer, fire-kindler (1),

holder of the pressing stone, reciter, the illumined one (2),

(make) this sacrifice well-prepared and well-performed (3).

The energy channels are filled completely (by the yajña) (4).⁵

[The yajña, when completed, is a mighty force which flows everywhere and fills all the channels of inner energies in our subtle body. The words *hotṛ*, *adhvaryu* etc., can be interpreted as the divine powers working in us; *hotṛ* is Agni.

sviṣṭa: *su* + *iṣṭa*: well-performed; *sviṣṭena*: well-prepared;

āpṛṇadhvam: completely filled;

vakṣhaṇā: channels of energy;]

⁴ यत् हविष्यम् (1), ऋतुशो (2), देवयानं (3), त्रिर्मानुषाः पर्यश्वं नयन्ति (4),

अत्रा पूष्णः प्रथमो भाग एति (5), यज्ञं देवेभ्यः प्रतिवेदयन् अजः (6)

⁵ होता अध्वर्युः आख्या अग्निम्-इन्द्रो (1), ग्रावग्राभ उत शंस्ता सुविप्रः (2),

तेन यज्ञेन स्वरंकृतेन स्विष्टेन (3), वक्षणा आ पूणध्वम् (4)

1.162.6:

The cutters of the *yūpa*, the bearers of the *yūpa* (1),
they that fashion the top piece of the *yūpa* for the horse (2),
they who arrange the cooking of the food for the steed (3),
and they who strive hard for the maturing of the life-force (4),
may their will-power come to us (5).⁶

[*yūpa*: for ritualists it is the sacrificial altar, the altar where animals are killed. Distinguish this altar from the fire-altar where offerings to fire, ghee etc., are given. But Aitareya Brāhmaṇa (2.6.3) states *yajamāna*'s body is the *yūpa* or the sacrificial altar. The life-force accompanied by the body is symbolically offered to the Divine, who perfects it. There is no question of killing the horse.

pachan: cooking of food; Translating *pachan*, "as cooking the horse's meat" has no basis in the text.

sambharanti: strive hard; *abhigūrta*: will-power;

invatu: to come]

1.162.7:

By itself the sacred (life-force) in the body has come near (1),
to the regions of the Gods in the wide plane (2).

The sages and the seers rejoice in it (life-force) (3).

For the growth of the Gods (within us) (4),
a good friend have we made (5).⁷

[This verse indicates that we are dealing with the life-force and not a mere slaughtered steed. The divinized life-force is a good friend of man.

manma: sacred; *upa prāgāt*: come near;

adhāyi: set up (in the body); *āsha*

vītapṛṣṭha: wide plane; *puṣṭa* growth;

āshā: space, directions, (5.10.6)]

⁶ यूपव्रस्का उत ये यूपवाहाः (1), चपालं ये अश्वयूपाय तक्षति (2),
ये चार्वाते पचनं (3), संभरन्ति उतो (4), तेषाम् अभिगूर्तिः न इन्वतु (5)

⁷ उप प्रागात् सुमन्मै अधायि मन्मै (1), देवानाम् आशा उप वीतपृष्ठः (2),
अन्वेनं विप्रा ऋषयो मदन्ति (3), देवानां पुष्टे (4), चंकृमा सुबन्धुम् (5)

1.162.8:

The bond of the strong one, the tie of the steed (1),
the head-stall, the rope (2),
and the grass placed by the chanting sage in the mouth (3),
may all these (aspects) of yours be with the Gods (4).⁸

[Just as the animal steed is controlled by the bond, the tie, the head-stall, rope, etc., similarly the life-force is controlled by similar subtle implements.

vāgha : chanting sage]

1.162.9:

Whatever of the horse's flesh the fly eats (1),
whatever on the ribs is injured by the subtle breath (2),
whatever life-force is on the hands and the nails of the striver (3),
may all these (aspects) of yours go to the Gods (4).⁹

[This verse refers to the striver engaged in work; his physical body which is the carrier of the life-force has all the flies and flesh eating bacteria. Similarly the vigorous process of *prāṇāyāma* (in line 2) may cause some wounds. The life-force extends to the edges of nails (Br. U. 1.4.7). May all these go to the Gods.

The verse is applicable to the animal also without involving killing.

shamituḥ: the striver; *svarau*: *su* + *arau*: auspicious ribs]

svadhite: subtle or incoming breath; the horse's saddle (which also hurts the ribs);

The flies harm the horse (line one) even when it is alive:]

⁸ यद्वाजिनो दामं सदानम् अर्वतो (1), या शीर्षण्या रशना रज्जुरस्य (2),

यद्वा घास्य प्रभृतम् आस्ये तृणं (3), सर्वा ता ते अपि देवेषु अस्तु (4)

⁹ यदश्वस्य क्रविषो मक्षिका अश (1), यद्वा स्वरौ स्वर्धितौ रिप्तमस्ति (2),

यत् हस्तयोः शमितुः यत् नखेषु (3), सर्वा ता ते अपि देवेष्वस्तु (4)

1.162.10:

Let the skilled workers remove (3),
 the food undigested that comes from the belly (1),
 and the bad odour arising out of the raw food (2).
 Let the digestive powers digest the well-cooked food (4).¹⁰

[The translation given here is directly applicable to the royal steed which has digestive problems. The verse can also refer to the exercises for the control of *prāṇa* or *prāṇāyāma* to make the life-force reach all parts; the refuse or waste material in the lower stomach is one of the aspects. The last line means, "let the life-force mature the fat (*medha*) as it were and distribute its subtle essence for all the parts of the body". Either way there is no need for assuming that this verse refers to a slaughtered horse.

shṛtapākam: well-cooked food;

sukṛta: skilled; *shamitāraḥ*: workers

medha: digestive powers; *pachantu*: digest;]

1.162.11:

Whatever flies away from your limb (1),
 when it is matured by the fire (in the stomach) (2),
 whatever flies away from it when it is held by a spit (3),
 let it fall not on earth, nor on the grass (4).
 May that be given to the helpful nature powers (5).¹¹

[The idea is that the supposed waste material released by the actions of life-force should be offered to the Gods and not be thrown away casually on earth or grass; we should pray to the Gods to dispose off the waste material in an appropriate manner.

¹⁰ यदूबध्यमुदरस्यापवाति (1), य आमस्य कृविषो गन्धो अस्ति (2),

सुकृता तच्छमितारः कृण्वन्तूत (3), मेधं शृतपाकं पचन्तु (4)

¹¹ यत् ते गात्रात् (1), अग्निना पच्यमानात् अभि (2), शूलं निहतस्य अवधावति (3), मा तत् भूम्यामा श्रिषन्मा तृणेषु (4), देवेभ्यः तत् उशद्भ्यो रातमस्तु (5)

The verse uses the analogy of handling meat. Just as the meat escapes the metal bar (spit) used for roasting, similarly loose matter is released from the body during the *prāṇa*-control methods. The supposed waste material should be treated with respect.]

Line 1: fire: (it is the well known *jaṭharāgni*, fire in the stomach; *shūla*: spit; *ushadbhyo*: helpful;

1.162.12:

Those who watch for the maturing of the strong one (1),
those who call to obtain the fragrant energies (2),
and those that meditate on the distribution of the energies (4),
of the life-force (3),
may their will-power come to us (5).¹²

[*abhigūrti*: will (*sankalpa*);
pakvam: maturing; *upāsāt* : to meditate;
nirhara: to obtain; *āhuḥ* : to call;
surabhi: fragrant, perfected;
bhikṣham: distribution; *mamsam*: energies;
upāsata: meditate]

1.162.13:

In the overview of the life-force (1),
the organs are matured in the body (2);
the organs are sprinkled by the essence (3).
The life-force is adorned (6),
with the shining covering (of body) (4),
and accompanied by beautiful successive movements (5).¹³

¹² ये वाजिनं परिपश्यन्ति पक्वं (1), य ईमाहुः सुरभिः निर्हरेति (2),
ये चार्वतो मांसभिक्षाम् (3), उपासत (4), उतो तेषाम् अभिगूर्तिः न इन्वतु (5)

¹³ यत् नि-ईक्षणं (1), मांस्पचन्या उखाया (2), या पात्राणि यूष्ण
आसेचनानि (3), ऊष्मण्या अपिधानां (4), चरूणामङ्काः सूनाः (5),
परि भूषन्ति अश्वम् (6)

[*ni-īkṣhaṇam* : overview, *īkṣhaṇa* which has the natural meaning of sight is rendered by the ritualists as the stick for testing whether the meat has been properly cooked. *angka* and *sūnāḥ* are regarded as sticks inserted in various organs for identification after roasting the body. Similar forced meanings are assigned to bring about the meaning of the ritual immolation.

āsechanāni: sprinkled; *mamspachanya*: matured;

ukha: vessel, body; *pari bhūshanti* : adorned;

yūṣhṇa: essence; *ashva*: life-force;

ūṣhmaṇya: hot, shining;

apidhāna: covering, *sūnāḥ*: successive;

charūnām: beautiful; *angkāḥ*: movements;

sūna: has the natural meaning of offspring or happiness. For S it is the knife for cutting the meat.

Similarly other words like *yūṣhṇa* etc., are mistranslated by S.

We give below the translation of this mantra according to the commentary of the ritualist S.

“The stick (*nīkṣhaṇam*) that is dipped into the cauldron in which the flesh is boiled; the vessels that distribute the broth (*yūṣhṇaḥ*); the covers of the dishes to keep the flesh hot (*charūnām apidhāna*) the skewers, (*angkāḥ*) the knives (*sūnāḥ*), all do appear decorative around the horse.”]

1.162.14:

May the gods control all (the operations) (such as) (4),
the beginning stage, the sitting stage, the returning stage (1),
the fastenings of the steed (2),
what food it has eaten, what it has drunk (3).¹⁴

[Line 1: The first three words could refer to the three stages of breathing namely the in-breath (beginning), retaining it inside and

¹⁴ नि॒क्रम॑णं नि॒पद॑नं वि॒वर्ति॑नं (1). यच्च॑ प॒ड्वी॒शम् अ॒र्वतः॑ (2),

यत् च॑ प॒पौ यत् च॑ घा॒सिं ज॒घास॑ (3), सर्वा॑ ता ते॒ अपि॑ दे॒वेष्व॑स्तु (4)

leaving the breath out. Similarly other acts like eating or drinking are all related to the life-force and are controlled by the Gods.

ghāsi: food, fodder;]

1.162.15:

Agni's power (smell) pervades like smoke (2).

May he not make (the life-force) to crackle (1).

May the radiant body which is smelling, not be injured (3);

The Gods accept life-force (6),

which is wide, offered with love, endowed with will-power (4),

and offered with the *vaṣaṭ* call (5).¹⁵

[Note the adjectives like 'radiant body', which can only refer to the life-force and *prāṇa*-body, not the physical body.]

[*mokha*: *mā* + *ukha* ; *ukha*: body;

jaghṛn: injured; *vītam*: wide;

jagr̥ni: smelling; *grbh̥nanti*: accept;

iṣṭam: love; *abhigūrta*: will-power;]

1.162.16:

The garment they spread for the horse (1),

the upper garment, the golden (trappings) (2),

the bond of the steed, the heel-ropes (3),

all these dear things reach the Gods (4).¹⁶

[The epithets refer to the various aspects of the life-force.]

¹⁵ मा त्वा अग्निः अध्वनयीद् (1), धूमगन्धिः (2), मोखा भ्राजन्ति अभि
विक्र जघ्निः (3), इष्टं वीतम् अभिगूर्तं (4), वषट्कृतं (5),

तं देवासः प्रति गृभ्णन्त्यश्वम् (6)

¹⁶ यदश्वाय वासं उपस्तृणन्ति (1), अधीवासं या हिरण्यानि अस्मै (2),

सदानमर्वन्तं पड्वीशं (3), प्रिया देवेष्वा यामयन्ति (4)

1.162.17:

When you are neighing loudly (because of fatigue) (1),
because you were smitten with the heel or with the whip (2),
I remove all your woes with the mantra (5),
just like satisfying the Gods in the yajña (4),
by the offerings with the ladle (3).¹⁷

mahasā shūkṛtasya: neighing loudly; *sūdayāmi*: woes;
brāhmaṇa: mantra; *srucha*: ladle having Soma-delight;

[This verse can refer to the yajamāna or the royal steed. The verse states that the fatigue or woes will be removed by mantra. There is no question of killing.]

1.162.18:

The discerning force of prāṇa meets (2),
the four and thirty ribs of the strong steed, kin of the Gods (1),
makes the joints perfect (faultless) by special knowledge (3).
Identifying part by part (4),
you utter the word appropriate for it (5).¹⁸

[*shasta*: the word; *vishasta*, the appropriate word.
vañgkrī: ribs; *vayunā*: (special) knowledge;
anughuṣhyā: identifying;]

1.162.19:

One form-maker Tvaṣṭa is there for the steed (1);
two restrainers (Ashvins) work at appropriate times (2).
These limbs (of yours) I place in the order of time of Truth (3).
The rice-balls I offer in the fire (of the stomach) (4).¹⁹

¹⁷ यत् ते सादे महसा शूकृतस्य (1), पाष्ण्या वा कशया वा तुतोद (2),
सुचेव ता हविषो (3), अध्वरेषु (4), सर्वा ता ते ब्रह्मणा सूदयामि (5)

¹⁸ चतुस्त्रिंशत् बाजिनो देवबन्धोः वङ्क्रीः अश्वस्य (1), स्वधितिः समेति (2),
अच्छिद्रा गात्रा वयुना कृणोत (3), परुष्परुः अनुघुष्या (4), वि शंस्त (5)

¹⁹ एकः त्वष्टुः अश्वस्या विशस्ता (1), द्वा यन्तारा भवतस्तथ ऋतुः (2),
या ते गात्राणाम् ऋतुथा कृणोमि (3), ताता पिण्डानां प्र जुहोमि अग्नौ (4)

[The yajamāna symbolically offers his limbs (or the limbs of the royal steed) to the Gods. Note the word *ṛtuthā*, meaning the order of the Truth in time.

piṇḍa: It is the offering of rice to the fire inside in the stomach (*jaṭarāgni*) done with every meal.]

vishastā: form-maker; *ṛtuḥ*: appropriate time, season;
Line 1: Tvaṣṭṛ is the form-maker. The life-force is called as the steed of Tvaṣṭṛ since he created the body for life-force.

In the RV edition of Pandit Satavalekar *ṛtuthā* (in line 3) occurs. In some other editions, it is replaced by *ṛtudhā*; meaning is not changed.]

1.162.20:

Let not your body be subjected to excessive heat (1),
as your dear subtle body goes to the Gods (2).
Let not the forceful incoming breath cause you pain (3).
May no greedy skillless teacher teach you wrongly (4).
May not the limbs be mangled by force (of breathing) (6),
in inappropriate places, in appropriate ways (5,7).²⁰

[This verse can refer both to the *prāṇāyāma* practice and to the wandering of the royal horse. The forceful in-breath is called *svadhiti*, it causes exertion. The prayer is, ‘may the exertion be not excessive’. With the *prāṇāyāma*, the *prāṇa-maya* body is offered to the Gods for rejuvenation. The verse describes in detail the harm caused by the improper practice of the *Prāṇāyāma* exercise.

tapa : (excessive) heat; *apiyantam* : goes to the gods;
svadhiti : incoming breath; *avishastā* : skillless teacher;
asinā: breathing;]

²⁰ मा त्वा तपत् (1), प्रिय आत्मा अपियन्तं (2), मा स्वधितिः तन्व आ तिष्ठिपत्
ते (3), मा ते गृधुरविशस्ता (4), अतिहायं (5), छिद्रा गात्राणि असिना (6), मिथू
कः (7)

1.162.21:

You do not die; indeed, you are not injured (1).

On easy paths you go to the Gods (2).

The horses, the dappled ones, are yoked (with you) (3).

The steed has stood under the yoke of the One (4),
shining with the essences (5).²¹

[This verse clearly indicates that we are dealing with the symbolic journey of life-force, not with the killing of an animal. 'The One' in the verse refers to the Supreme One shining with all the *rāsa* or essence.

rāsabha : (*bha*) shining, with the essences (*rāsa*) or delight]

1.162.22:

May the strong *prāṇa* grant us the auspicious knowledge (1),

the excellent energy (2),

successors and attendants, nourishing forces and felicities (3).

May Aditi confer on us sinlessness (4).

May the *prāṇa*, rich in offering, gain for us the heroic power (5).²²

[*sugavyam*: auspicious knowledge;

puṣham: nourishing forces

su-ashviyam: excellent *prāṇa* energy

kṣhatra: king-ship, heroic power;]

²¹ न वा उ एतत् म्रियसे न रिष्यसि (1), देवाँ इदेषि पृथिभिः सुगेभिः (2),

हरीं ते युञ्जा पृषती अभूताम् (3), उपास्थात् वाजी धुरि (4), रासंभस्य (5)

²² सुगव्यं नो वाजी (1), स्वाश्व्यं (2), पुंसः पुत्राँ उत विश्वापुषं रयिम् (3),

अनागास्त्वं नो अदितिः कृणोतु (4), क्षत्रं नो अश्वो वनतां हविष्मान् (5)

163. Ashvamedha-2

Riṣhi: Dīrghatamāḥ Auchathyaḥ

- 1.163.1: Born with wings of eagle
- 1.163.2: Yama gave it
- 1.163.3: You are Yama
- 1.163.4: Supreme Birth
- 1.163.5: Bridles of Truth
- 1.163.6: Perceive the soul (the bird)
- 1.163.7: Highest form
- 1.163.8: Law of action
- 1.163.9: Inferior Indra
- 1.163.10: Hamsa (swan)
- 1.163.11: Body & Mind
- 1.163.12: Discernment
- 1.163.13: Highest abode

Metre: Triṣṭup

[All the mantra-s here are in the anuvāka TS (4.6.7).]

1.163.1:

(O Horse), on being born, you first arose with a cry (1),
from the Sun or from the waters (2),
with the wings of an eagle and limbs of a swift gazelle (3).
O Arvan, your superb birth is worthy of praise (4).¹

[*jāyamana* : being born; *hariṇa*: gazell, lion;
mahi jātam: superb birth; *samudra*: ocean, Sun (S);
purīṣham: that which completes and fulfills; this meaning is based
on Shat. Br (6.4.2.1) and TS (3.2.8.6). S gives the meaning of water.]

¹ यत् अक्रन्दः प्रथमं जायमान उच्यन् (1), समुद्रात् उत वा पुरीषात् (2),
श्येनस्य पक्षा हरिणस्य बाहू (3), उपस्तुत्यं महिं जातं तैर् अर्वन् (4)

1.163.2:

(The controller-god) Yama gave (men) this Horse (1)
and Trita harnessed it (2).

Indra was the first to mount him (3).

The Gandharva-s grasped its reins (4).

Vasus fashioned the steed from the Sun (or light of the Sun) (5).²

[*gandharvaḥ*: one who supports the Ray-Cow; the hosts of delight.
rashanām: reins;

Recall the four functions of the horse for four types of beings
mentioned in the Bṛh. U. (1.1.2) namely 'you are *haya* for gods, *arva*
for demons, *vājī* for Gandharva-s and *ashva* for human beings.]

1.163.3:

O Arvan, you are Yama, you are Āditya (1).

You are Trita in the secret law of your action (2).

You are distinguished from Soma by only a little (3).

They say that three are your connections to the heaven (4).³

[In the Veda, Yama is not merely the god of death;
He is the guardian of Dharma. He is a form of Sun.]

1.163.4:

Triple is said to be your bonds in the heaven (1);

three in the Waters, three in the (inner) oceans (2);

O Steed, Varuṇa has told me (3),

(the place) said to be your place of supreme birth (4).⁴

[*chhantsi*: told me;]

² यमेन दत्तं (1), त्रित एनमायुनक् इन्द्रं (2), एणं प्रथमो अध्यतिष्ठत् (3),
गन्धर्वो अस्य रशनाम् अंगृभ्णात् (4), सूर्यात् अश्वं बसवो निरतष्ट (5)

³ असिं यमो असि आदित्यो अर्बन्नासिं (1), त्रितो गुह्येन ब्रतेन (2),
असिं सोमेन समया विपृक्त (3), आहुस्ते त्रीणि दिवि बन्धनानि (4)

⁴ त्रीणि त आहुः दिवि बन्धनानि (1), त्रीणि अप्सु त्रीणि अन्तः संमुद्रे (2),
उतेवं मे वरुणः छन्त्सि अर्वन् (3), यत्रां त आहुः परमं जनित्रम् (4)

1.163.5:

O Swift one, these are your haunts for bathing (1).

Here are the foundations for your victory (2).

Here are seen the blissful bridles of the Truth-in-movement (3),
that protect the rider (you), and the knowledge (4).⁵

[*shaphānām sanituḥ* : conquering hooves (literal); victory;

bhadra : blissful, happy-good;

rashanā : bridles; *nidhāna*: foundations;

gopā: protector of *go* (knowledge)]

1.163.6:

I perceive with my mind your innermost soul and it protects (1).

(Your soul) is like a bird from the heaven swooping down (2).

O bird, I saw your head flying on paths which are (3).

free of dust, fair and easy to travel, going higher and higher (4).⁶

[*ajānām*: perceive, *ārāt*: innermost;

patayantam: swooping down;

patatri: flying;

jehamāna: going higher and higher; also occurs (1.110.5).]

1.163.7:

Here I see your highest form (1),

move towards the plane of impulsion of knowledge (2).

When a mortal man pleases your taste (3),

then most greedily do you consume the growths of earth (4).⁷

[*pada*: plane; *iṣha* ; impulsion; *goḥ* ; knowledge;]

⁵ इ॒मा ते॒ वा॒जिन् अव॒-मार्ज॑नानि॒ (1), इ॒मा श॒फाना॑ स॒नितुः नि॒धाना॑ (2),

अत्रा॑ ते भ॒द्रा र॑श॒ना अ॑पश्य॒म् ऋ॒तस्य॑ (3), या अ॑भि॒रक्ष॑न्ति गो॒पाः (4)

⁶ आ॒त्मानं॑ ते॒ मन॑सा आ॒रात् अ॑जाना॒म् अवो॑ (1), दि॒वा प॒तय॑न्तं प॒तङ्ग॑म् (2),

शि॒रो अ॑पश्यं प॒थिभिः॑ (3), सु॒गोभिः॑ अ॒रेणु॑भिः जेह॑मानं प॒तत्रि॑ (4)

⁷ अत्रा॑ ते रू॒पमु॑त्त॒मम् अ॑पश्यं॒ (1), जिगी॑षमा॒णम् इ॒ष आ॒ प॒दे गोः॑ (2),

य॒दा ते॒ मर्तो॑ अनु॒ भोग॑म् आ॒न॒ळात् इ॒द् (3), ग्र॑सि॒ष्ठ ओष॑धीः अ॒जीगः॑ (4)

1.163.8:

O steed, the chariot and the army follow you (1);
 rays follow you, the joy of maidens follows you (2).
 They who follow your law of action become friendly to you (3).
 The Gods have measured their power following you (4).⁸

[*bhagaḥ*: joy, delight; *kanīnām*: maidens, powers yet to manifest;]

1.163.9:

With his golden horns, feet of steel (1),
 with the speed of mind, he was an inferior Indra (2),
 The Gods came to the enjoyment of offerings (3).
 You first did master the steed (4).⁹

[*avara indra*: inferior or lower Indra, i.e., he who performs the same functions as Indra, but in an inferior way. *arvat* does the same work only using its own great *prāṇa shakti* which is inferior to the power of Mind of Indra. S regards all these epithets as mere ornaments.]

1.163.10:

With their backs and legs in movement (1),
 with their middle part well-knit (2),
 the heroic and divine gallopers (3),
 speed in companies like swans (4).
 They make a combined effort (to reach) the divine goal (5).¹⁰

[*īrmā*: movement, (4.27.2);

antāsaḥ: (top and bottom) ends; backs and legs; *silika*: well-knit;

⁸ अनु त्वा रथो अनु मर्यो अर्वन् अनु (1), गावो अनु भगः कनीनाम् (2),
 अनु ब्रातासः तव सख्यम् ईयुः (3), अनु देवा ममिरे वीर्यं ते (4)

⁹ हिरण्यशृङ्गो अयो अस्य पादा (1), मनोजवा अवर इन्द्र आसीत् (2),
 देवा इदस्य हविः अद्यम् आयन् (3), यो अर्वन्तं प्रथमो अध्यतिष्ठत् (4)

¹⁰ ईर्मान्तासः (1), सिलिकमध्यमासः (2), सं शूरणासो दिव्यासो अत्याः (3),
 हंसा इव श्रेणिशो यतन्ते (4), यत् आक्षिपुः दिव्यम् अजम् अश्वाः (5)

atyāḥ: gallopers; *ākṣhiṣhuḥ*: make combined effort;
divyamajmam: divine goal;
ākṣhiṣhuḥ: combined effort; pervade (S);]

1.163.11:

O Steed, your body swoops downwards (1).
 Your thought is like the tempest wind (2).
 Your horns are placed in many places (3).
 you move quickly in the woods (amidst delight) (4).¹¹
 [*jarbhurāṇa*: moving quickly (2.39.3)]

1.163.12:

Wishing to reach the gods, you meditate with your mind (2),
 on each organ separately, O swift horse (1).
 The source, the life-soul leads in front (the life-force) (3).
 The seers and those that chant walk behind (the life-force) (4).¹²
 [Even in everyday worship, we point to the different organs like
 hands, fingers etc., and offer them to the divine. The same thing is
 done here also. *shasana* means mentally separating or
 discriminating the various limbs.

Note the word, 'meditating'. The unborn (*aja*) life-soul leads the
 life-force; the seers and chanters follow in the symbolic journey.

The ritualists force the meaning of killing the animal by
 translating *shasana* as slaughtering.

rebhāḥ: singers; *nābhi*: source;
aja: unborn, life-soul;
nīyate: leads, *puro*: in front;
upa pra āgat: indicating, one by one]

¹¹ तव शरीरं पतयिष्णु अर्वन् (1), तव चित्तं वात इव ध्रुजीमान् (2),

तव शृङ्गाणि विष्टिता पुरुत्रा (3), रण्येषु जर्भुराणा चरन्ति (4)

¹² उप प्रागात् शसनं वाजी अर्वा (1), देवद्रीचा मनसा दीध्यानः (2),

अजः पुरो नीयते नाभिः (3), अस्य अनु पश्चात् कवयौ यन्ति रेभाः (4)

1.163.13:

To his highest abode has the steed come (1),

to his father and his mother (2).

To-day do you go to the Gods with supreme joy (3).

For the giver who is lauding, disperse all desirable things (4).¹³

[This verse clearly indicates the symbolic journey of the life-force (steed) to the place of supreme joy.

shāste : singer, reciter;]

164. All-gods

Riṣhi: Dīrghatamāḥ Auchathyah

1.164.1: Blissful one, the protector

1.164.2: Sun yokes the rays to the one-wheeled chariot

1.164.3: Rays with seven names

1.164.4: Who has seen the birth of the Supreme One?

1.164.5: Not knowing, I enquire about the truths

1.164.6: Who is That One unborn, but supports the worlds?

1.164.7: The beautiful being in his hidden abode

1.164.8: Mother earth worships the father Āditya

1.164.9: The child shaped the three domains

1.164.10: The sole One, the Sun

1.164.11: The wheel of the truth with twelve spokes

1.164.12: The father with five feet (Upaniṣhad)

1.164.13: Worlds rest in the wheel of five spokes

1.164.14: In the Sun rest all the worlds

1.164.15: They call the seventh as born alone

1.164.16: One who understands the secret is the father of father

1.164.17: Where has the Ray-cow gone away?

1.164.18: How is the heavenly mind born?

1.164.19: Ascending and descending

1.164.20: Two birds on the same tree (Upaniṣhad)

¹³ उप प्रागात् परमं यत् सधस्थम् अवीं (1), अच्छा पितरं मातरं च (2).

अद्या देवान् जुष्टतमो हि गम्या (3), अथा शास्ते दाशुषे वार्याणि (4)

- 1.164.21: Enjoyment of immortality and the discoveries of knowledge
- 1.164.22: Birds tasting the fruit, spread joy everywhere
- 1.164.23: Gāyatram and Traiṣṭubham
- 1.164.24: The seven tunes
- 1.164.25: Kindlers of the Gāyatrī Sāman chant
- 1.164.26: I invoke the cow giving perfect milk
- 1.164.27: May she increase in us for our enjoyment
- 1.164.28: Mother cow sees the light of joy in her calf
- 1.164.29: She causes men to awaken to knowledge
- 1.164.30: Both mortals and immortals are from the same source
- 1.164.31: Sun, the unwearied protector
- 1.164.32: One who has made this does not comprehend
- 1.164.33: Heaven is my father, the wide earth my mother
- 1.164.34: I ask about the highest domain of speech
- 1.164.35: Yajna is the navel of the earth
- 1.164.36: The seven rays sustain all
- 1.164.37: I do not know what I really am
- 1.164.38: Immortal moves upward and downward
- 1.164.39: The mantra-s exist in the supreme ether
- 1.164.40: May we become full of enjoyment (*bhagavantah*)
- 1.164.41: She has become the thousand-syllabled
- 1.164.42: The energies from ocean flow through speech
- 1.164.43: I saw from afar one, full of might
- 1.164.44: Three maned powers
- 1.164.45: Four are the grades of speech
- 1.164.46: Sages call the One in many ways
- 1.164.47: Steeds from the abode of truth
- 1.164.48: Wheel with three hubs
- 1.164.49: Sarasvati nourishes with the Word
- 1.164.50: By sacrifice, gods sacrificed to sacrifice (yajna)
- 1.164.51: The same energy goes up and down
- 1.164.52: The divine bird Sarasvan
- Metre: 1-11, 13-14, 16-22, 24-28, 30-35, 37-40, 43-50, 52, Trīṣṭup; 12, 15, 23, 29, 36, 41, Jagatī; 42, Prastārapangktiḥ; 51, Anuṣṭup

[This sūkta has 52 mantra-s and is highly symbolic. It is important for several reasons. First of all, some persons opine that the most important idea in Indian philosophy, That One, Brahman, which is prominent in the Upanishads is not in Veda. It is not true. Two mantra-s in this sūkta (1.164.6) and (1.164.46) explicitly, mention "That One which is unborn, but supports all the worlds." Another mantra (1.170.1) in this book is also specific in this regard. Of course there are many other mantra-s mentioning the one such as (3.55), (4.7.9), (5.62.1), (6.9.5), (8.33.10), (10.82.2), and others in all Maṇḍala-s. *ekah* and its Vibhakti-variants occur at least in 150 verses.

This sūkta is the source for two frequently quoted mantra-s in the Upanishads namely (1.164.20) quoted in Muṇḍaka U. (3.1.1) and (1.164.12) from Prashna Upanishad (1.11), (without specifying the source).

(1.164.39) about the origin of mantra is frequently quoted. Also the mantra (1.164.45) giving the concept of the One having many names and forms is frequently quoted.

This sūkta has 2 mantra-s from the Maṇḍala 10, (10.96.16) from Puruṣha Sūkta and (10.177.3).

This sūkta has one of the basic mantra-s dealing with the origin of speech and its grades, (1.164.45).

(1.164.30) states that both mortals and immortals have the same source (*sayoniḥ*).

(1.164.49) is a well-known mantra to Sarasvati, the goddess of inspiration.

Understanding the deeper meanings of mantra-s needs considerable effort because of symbolism.

The commentator S gives more than one interpretation to several verses including the *adhyātmic* view. For an easily available English translation of the commentary of S, we refer to the book:

'*Asya Vāmīya Sūktam*' by Swami Ātmananda, (Pub.) Ramakrishna Math, Chennai.

Almost all the mantra-s in this sūkta are in the 2 sūkta-s of Atharva Veda, (9.9) and (9.10).

There are several mantra-s common with those in Taittirīya Samhita of Krishṇa Yajur Veda and Shukla Yajur Veda.]

1.164.1:

Here is the blissful one, the protector (1),
the one to be invoked (2).

His middle brother (Vāyu) is the one to be enjoyed (3).

The third brother is (Agni) with his back of light (4).

I behold him, the ruler of human beings (5),
with his seven sons (6).¹

[This mantra is also in AV (9.9.1). The first three mantra-s are said to deal with Sun. The word *sapta* occurs 13 times in 9 verses in this sūkta, it occurs more than once in 2 verses. The ordinary meaning of *sapta* is seven. But Yāska states that *sapta* refers to Sun *sūrya* (one who creeps along, *srpta*) and the words that follow such as *putram* indicate the rays of Sun. This explanation appears to be valid in the mantra-s 2 and 3 also. Of course, the other interpretations are not ruled out.

The phrase, ruler of human beings, clearly indicates Sun, Sūrya, Āditya. The epithet '*ghṛtapṛṣṭha*' in line 4 is always used for Agni. *ghṛtapṛṣṭam*: one with the back of light, one with luminous back, (1.13.5), (5.4.3) etc.;

ghṛta: means light or clarity, everywhere in RV. Just as a human being is supported by a stiff back, Agni is supported by light.

vāma: joy, (4.5.13), bliss, (5.60.3);

palitah: protector; ancient;

saptaputram: seven planes of consciousness; seven rays; seven colours in the ordinary interpretation.

S gives two interpretations for this verse. The *adhyātmic* interpretation is, "I want to behold the supreme lord by the usual means such as *manana* etc. The two brothers Agni (*virat*) and Vāyu (*sūtrātman*) have no interest for me."

¹ अस्य वामस्य पलितस्य (1), होतुः (2), तस्य भ्राता मध्यमो अस्ति अश्वः (3), तृतीयो भ्राता घृतपृष्ठो (4), अस्य अत्र अपश्यं विशपति (5), सप्तपुत्रम् (6)

1.164.2:

The Sun yokes the rays to the one-wheeled chariot (1).

One horse with seven names bears it along (2).

The three axled car is undecaying and immovable (3).

All the worlds stand supported in this car (4).²

[Here *sapta* means Sun and the rays, as suggested by Yāska.

adhitasthuḥ: stand supported;

sapta nāma: seven powers;

Line 2: The horse is Vāyu who takes many forms (S);

Line 3: *nābhiḥ*: centre, (4.10.8), navel centre, (3.17.4);

The three axels of car may refer to the three time junctions (*sandhyā*), morn, noon and evening; or the three periods of time (past, present and future);

anarvā: free from all littleness, immovable, (5.49.4)]

1.164.3:

The Sun presides over the chariot with seven wheels (1).

Seven horses draw the car (2).

Seven sisters ride in it together (3).

The rays with seven names are hidden in the car (4).³

[Here also *sapta* means Sun. The seven voices, seven priests, seven sisters, seven ṛishis etc., are mentioned in various places. For example consider the phrase seven *ṛshayaḥ*. The names of these ṛishis are listed in the header of (10.137) as 'Bharadvāja, Kashyapa, Gotama, Atri Bhauma, Vishvāmitra, Jamadagni and Vasishṭha. But AV (10.8.9) indicates that these ṛishis are established in the body (*sapta ṛshayaḥ pratihitāḥ sharīre*), indicating they are cosmic powers, not human seers. The seven sons (*sapta putra*) are

² सप्त युञ्जन्ति रथमेकचक्रम् (1), एको अश्वो वहति सप्तनामा (2),

त्रिनाभि चक्रमजरमनर्व (3), यत्र इमा विश्वा भुवनार्धि तस्थुः (4)

³ इमं रथमधि ये सप्त तस्थुः सप्तचक्रं (1), सप्त वहन्ति अश्वाः (2),

सप्त स्वसारो अभि सं नवन्ते (3), यत्र गवां निर्हिता सप्त नाम (4)

explicitly mentioned in (10.72.9). Their symbolism is indicated in the notes on (10.72.9) given in 'Rig Veda Samhita: Maṇḍala Ten' (SAKSI). *nihitā*: hidden, (1.72.6); *gavām*: rays; *sapta-svasā*: seven sisters, (6.61.10, 8.41.2, 7.66.15, 8.59.4);]

1.164.4:

Who has seen the birth of the Supreme One (1)?

That which has no body bears him who has a body (2).

Where is the ātman, the prāṇa and the blood of the earth (3)?

How to approach a knower to enquire (about them) (4)?⁴

[Questions are posed in (1.164.34), (10.130.3) and others. One should note that the aspirant asks questions on several aspects of the existence. Line 1 should not be understood in the negative sense: 'since no one has seen the birth of the One, such a thing did not happen'. Line 3 assumes that the earth is a living entity. Hence the question, 'what is its blood, *ātman* etc.'?

anastha: bodiless; *asu*: prāṇa, *asrk*: blood; *praṣṭu*: to enquire; *upagāt*: approaches;]

1.164.5:

I am immature; I enquire, not knowing with mind (1).

These truths are hidden even from gods (2).

What are the seven threads (4),

for weaving the cloth which the sages have spread (5),

for the Sun in whom all abide (3)?⁵

[*padāni*: truths (S);

vatse: in that which is the support;

bhaṣhkaye: Āditya; *otavā*: weaving;

adhi vi tatnire: spread wide;]

⁴ को ददर्श प्रथमं जायमानम् (1), अस्थन्वन्तं यत् अनस्था बिभर्ति (2).

भूम्या असुः असृक् आत्मा कं स्वित् (3), को बिद्वांसमुप गात् प्रष्टुम् एतत् (4)

⁵ पाकः पृच्छामि मनसा अविजानन् (1), देवानामेना निहिता पदानि (2),

वत्से बष्कये (3), अधि सप्त तन्तून् (4), वि तन्त्रिरे क्वय ओतवा उ (5)

1.164.6:

Not being conscious, not knowing (1.4),
 I question the seers who know the truth (2),
 for knowing (the truth) (3).
 Who is That One Unborn, but has form (6),
 which supports the six worlds (with its form) (5)?⁶
 [*chikituṣhaḥ*: one who knows]

1.164.7:

Let the dear wise man declare (the truth) (1),
 about the beautiful being in his hidden abode (2).
 From the head, the rays yield the milk (3).
 From his abode, he attains the abode of the hidden waters (4).⁷

[Line 3: By stilling our brain or head, the knowledge rays which are abstract, yield the milk of knowledge which is accessible.

Line 4: Hidden waters indicates the energies which are hidden. The being in lines 2 and 3, having obtained the knowledge now seeks the energy.

kṣhīram: milk of knowledge; *aṅga*: dear one;
vasānaḥ: abode;
nihitam padam veḥ: bird whose abode is hidden, (10.5.1);
veḥ: of being, of bird, (4.5.8), (10.5.1)
vavri: covering, (10.5.5, 5.19.1); hidden, (10.4.4);
āpuḥ: attain, (1.24.6), (1.33.10), (1.100.15);]

⁶ अचिक्त्वान् (1), चिकितुषः चिदत्र कवीन् पृच्छामि (2), विद्मने (3),
 न विद्वान् (4), वि यः तस्तम्भ षट् इमा रजांसि (5), अजस्य रूपे किमपि
 स्विदेकम् (6)

⁷ इह ब्रवीतु य ईम् अङ्ग वेद (1), अस्य वामस्य निहितं पदं वेः (2),
 शीर्ष्णः क्षीरं दुहते गावौ (3), अस्य वृत्रिं वसाना उदकं पदा आपुः (4)

1.164.8:

The mother (earth) worships the father (Āditya) (1).

With appropriate thoughts, he comes (to the earth) (2).

Desirous of off-spring, he becomes united with the essence of children (or womb) (3).

With surrender, they celebrate the coming of progeny (4).⁸

[*ā babhāja*: to worship (S), (occurs once);

bhībhatsu: afraid (of being without children); desirous of off-spring (S)]

1.164.9:

The mother with discernment was united with the effort (1).

The womb (with child) rested inside the strong places (2).

The child on seeing the rays in all the forms (4),

shaped the three domains (*triṣhu yojaneṣhu*) (3,5).⁹

[*dhuri*: yoke; effort involved in movement;

amimīta: measures into form; shaped, (6.7.7);

vṛjanāni: strong places, (1.73.2); crooked things, (5.12.5);

The child in lines (3-5), indicates the power of creation in the beginning, the first child.

Lines 3-5 could also be explained as the formation of the three domains (*anna* etc.) within every child (micro-cosm).]

⁸ माता पितरमृत आ बभाज (1), धीती अग्रे मनसा सं हि जग्मे (2),

सा बीभत्सुः गर्भरसा निर्विद्धा (3), नमस्वन्त इत् उपवाकम् ईयुः (4)

⁹ युक्ता मातासीद् धुरि दक्षिणाया (1), अतिष्ठद् गर्भो वृजनीषु अन्तः (2),

अमीमेद् (3), वत्सो अनु गामपश्यत् विश्वरूप्यं (4), त्रिषु योजनेषु (5)

1.164.10:

The one (Sun), the sole One stood on the heights (2),
supporting his three fathers and three mothers (1),
None can wear him out (3).

In the domain above the heaven, (the gods) chant (4),
the words of mantra-s, understood by all (5),
and not different from the universe (6).¹⁰

[Lines 4-6: Recall that the creation begins with mantra. The power of mantra-s is same as the powers in the universe. Universe is not considered as something inferior, as done in later Vedanta with its concept of *māya*.

avishyaminvam: not different from the universe, (2.40.3), (S);

avishvaminvām: that which does not apply to all (S), (here in this mantra)

prṣṭham: plane, domain, (4.5.6)]

1.164.11:

The wheel of the truth (*ṛtam*) with twelve spokes (1,3),
revolves around and never decays (2).

O Agni, seven hundred and twenty children in pairs abide in it (4).¹¹

[The number 720 could refer to the 360 days and nights in a year.]

¹⁰ तिस्रो मातृस्त्रीन् पितृन् बिभ्रत् (1), एक ऊर्ध्वस्तस्थौ (2), नेमव ग्लापयन्ति (3), मन्त्रयन्ते दिवो अमुष्य पृष्ठे (4), विश्वविदं वाचम् (5), अविश्वमिन्वाम् (6)

¹¹ द्वादशारं (1), नहि तत् जरायुर्वर्ति (2), चक्रं परि ग्राम् ऋतस्य (3),
आ पुत्रा अग्रे मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः (4)

1.164.12:

Some talk of the father (Sun) with five feet and twelve forms (1),
as present in the upper half beyond heavens (2),
full of waters (3).

Others call him all-seeing on whom rests (the worlds) (4,6),
with its seven wheels and six spokes (5).¹²

[This mantra is in Praśṇa Upaniṣad, (1.11);

arpitam: resting,

Five feet: the 6 seasons with the spring and winter, combined into
one;

twelve forms: 12 months;

purīṣiṇam: full of waters, (5.53.9); could refer to the super
conscient ocean, *supraketur* (4.50.2, 10.36.5).

Line 4: He stands in a chariot of six spokes (*ṣhaṣhare*) and seven
wheels (SA)

Lines 4-6: Here time is mentioned]

1.164.13:

All the worlds rest (2),

in the five-spoked revolving wheel (1).

The axle bearing a heavy load is not damaged (3).

Its only hub, though ancient, does not wear out (4).¹³

[*sa-nābhiḥ*: hub (*nābhi*) of wheel, the central part of wheel;

akṣhat: axle; the pin or shaft by which the wheel revolves. (Recall
the wheel is joined to the hub by spokes)]

¹² पञ्चपादं पितरं द्वादशाकृतिं (1), दिव आहुः परे अर्धे (2), पुरीषिणम् (3),

अथेमे अन्य उ परे विचक्षणं (4), सप्तचक्रे षळर आहुः (5), अर्पितम् (6)

¹³ पञ्चरि चक्रे परिवर्तमाने (1), तस्मिन् आ तस्थुः भुवनानि विश्वा (2),

तस्य नाक्षस्तप्यते भूरिभारः (3), सनादेव न शीर्यते स-नाभिः (4)

1.164.14:

The undecaying wheel with an even rim repeatedly revolves (1).

The ten powers yoked bring up the one lying supine (2).

The eyes of the Sun moves encircling the worlds (3).

In it (the Sun) all worlds are resting (4).¹⁴

[Line 2: The idea is mentioned in (3.29.3). The ten powers, the five powers of knowledge (seeing, hearing etc.) and the five powers of action (hands, mouths etc.) make the unmanifested power lying supine to become manifest.

sa-nemi: rim, the outer part of wheel, (1.32.15);

āvṛtam: encircling]

1.164.15:

Among those born together, they call the seventh as born alone (1).

The six are twins and are god-born seers (2).

Their different forms are desired by all (3),

are placed in their proper places (4).

Having many forms and manifestations (6),

they move for the benefit of that which is master (5).¹⁵

[Line 2: The entire manifestation has seven planes, usually divided into the lower three (matter, life, mind; *anna*, *prāṇa*, *manas*) the upper three (*sat*, existence; *chit*, consciousness-force; *ānanda*, bliss), and the seventh (also called fourth) namely *sva* or *maha* or *satyam-ṛtam-brhat*.

Twins: Each power in the lower three is associated with one in the upper three to form a twin; *anna* with *sat*, *prāṇa* with *chit*, *manas* with *ānanda*. Note that existence is complex and its twin, matter (*anna*) is concrete and we relate to it.

¹⁴ स-नेमि चक्रमजरं वि बावृत (1), उत्तानायां दश युक्ता बहन्ति (2),

सूर्यस्य चक्षु रजसा एति आवृतं (3), तस्मिन्नार्पिता भुवनानि विश्वा (4)

¹⁵ साकंजानां सप्तथमाहुः एकजं (1), षळित् यमा ऋषयो देवजा इति (2),

तेषामिष्टानि विहितानि (3), धामशः (4), स्थात्रे रैजन्ते (5), विकृतानि

रूपशः (6)

The entire *prāṇa-vidya* taught in the Chhāndogya Upanishad (5.2.3) deals with how to connect our ordinary *prāṇa* with the conscious force *chit* so that when we recite the mantra in it, a half dried up plant is rejuvenated, leaves shoot up and flowers bloom. For more details, see 'Lights on the Upaniṣhads' by Kapāli Sāstry, (SAKSI), pp. 47-65.

ekajam: born alone;

stātre: that which is stationary; master;

dhāmashaḥ: in their proper places (S)

(10.72.8), (10.72.9) mention the eight sons of Aditi.]

1.164.16:

The (rays) being female, they call them males (1).

One with discerning eye beholds (2).

He who is blind does not know (3).

The seer (who has) a son understands this (4).

One who understands this is the father of the father (5).¹⁶

[Line 1: According to S, the rays are regarded as female since they have water in the womb. Since they impregnate the earth to manifest the life, they are called male;

Line 4: The seer who has one of gods such as Agni within him as his son understands.]

1.164.17:

Below the far-off (domain), or above the lower (1),

the Ray-cow has stood up (3),

bearing her calf with her feet (2).

Where has she gone away, to which half (*ardha*) has she gone (4)?

Where is she giving birth (5)?

(Clearly) it is not in this herd (6).¹⁷

¹⁶ स्त्रियः स॒तीः ताँ उ मे पुं॑स आ॒हुः (1), पश्य॑त् अक्ष॒ण्वान् (2), न वि चै॒तद॒न्धः (3), क॒विः यः पु॒त्रः स ई॒मा चि॑के॒त् (4), यस्ता वि॒ज्ञा॒नात् स पि॒तुः पि॒ता अ॑स॒त् (5)

¹⁷ अ॒वः परै॑ण पर॒ ए॒नावरे॑ण (1), प॒दा व॒त्सं बि॒भ्र॑ती (2), गौः उ॒द॒स्थात् (3), सा क॒द्री॒ची कं स्वि॒दर्धं॑ परा॒गात् (4), क्वं स्वि॒त् सू॒ते (5), न॒हि यू॒थे अ॒न्तः (6)

[(Also in AV (9.9.17);

Line 1: The reference is to our manifestation which is below the superconscient ocean (*supraketaṃ*) and above the inconscient ocean (*apraketaṃ*).

Line 2: The Ray-cow is same as the heavenly mind (*devaṃ manaḥ*) mentioned in line 5 of next verse. Looking at the limitations of our ordinary world (the lower triple), one wonders where this heavenly mind has gone (line 4 here and line 5 in next verse).]

1.164.18:

Which seer can proclaim here (his glories) (4),
who knows the father (2),
as being below the far-off domain (*para*) (1),
or as above the lower (3).

How can we understand that the heavenly mind is born (5)?¹⁸

[Also in AV (9.9.18);

prajāta: is born, (1.69.1); *arvāṇchaḥ*: descending;]

1.164.19:

(The knowers) regard the descending rays as ascending (1);
(regard) the ascending rays as descending (2).

O Soma and Indra, what things have you done (3),
which draw the worlds (5), as if yoked to the pole (4)?¹⁹

[Ascent always refers to the aspiration in human beings for progress and divine life. Descent refers to the response and help of the divine in making the aspirants climb the hill of existence from peak to peak. Hence the aspiration appears to be descending as grace; the grace of divine appears as our aspiration making us ascend. Soma, Indra and Agni are the main powers here. (1.141.5) and (1.164.38) mention also the ascent and descent operations.]

¹⁸ अ॒वः परै॑ण (1), पि॒तरं॑ यो अ॒स्या अनु॑वेदं (2), पर॒ ए॒ना अव॑रेण (3).

क॒वीय॑मानः॒ क इ॒ह प्र वो॑चद् (4), दे॒वं मनः॑ कु॒तो अधि॑ प्रजा॒तम् (5)

¹⁹ ये अ॒र्वाञ्चः॒ ताँ उ॒ परा॑च आहुः (1), ये परा॑ञ्चः॒ ताँ उ॒ अ॒र्वाचं॑ आहुः (2).

इन्द्रं॑ च॒ या च॒क्रथुः॑ सोम॒ (3), ता॒नि धु॒रा न यु॑क्ता (4), रज॑सो ब॒हन्ति॑ (5)

1.164.20:

Two birds with graceful wings, close companions (1),
embrace the same tree (2).

Of them one eats the sweet fruit (3).

The other, not eating (4),
simply looks on, all the time (5).²⁰

[Also in AV (9.9.20): Muṇḍaka U. (3.1.1), Shvetāshvatara U. (4.6). This mantra gives the relation between the individual human being and the god. The bird which eats the fruit is the individual human soul; the other one not eating is the god. The god calmly supports the actions of the human (aspirant) and makes him/her ascend.]

1.164.21:

The birds (souls) attain to the enjoyment of immortality (1),
by the unceasing discoveries of knowledge (2),
with the words vibrating in them (3).

He, the master, protector of all the worlds, the wise thinker (4),
has entered into me the immature one, (to make me perfect) (5).²¹

[*abhisvaranti*: the words vibrating, (8.97.12);

inaḥ: master;

Lines 4, 5: God enters into the aspirant to guide the immature person, irrespective of his capability. The so called *adhikāra-vada* has no place. Here is the Bhakti yoga at its highest.]

²⁰ द्वा सुप॒र्णा स॒युजा॑ सखा॒या (1), स॒मानं॑ वृक्षं॒ परि॑ षस्वजाते (2),

तयो॑रन्यः पिप्प॒लं स्वा॒दु अ॒त्ति (3), अ॒न॒न्नन् अ॒न्यो (4), अ॒भि चा॑कशीति (5)

²¹ यत्रा॑ सुप॒र्णा अ॒मृत॑स्य भा॒गम् (1), अ॒नि॒मेषं॑ वि॒दथा॑ (2), अ॒भि॒स्वर॑न्ति (3), इ॒नो वि॒श्वस्य॑ भुव॑नस्य गो॒पाः स मा॒ धीरः॑ (4), पा॒क॒मत्रा॑ वि॒वेश (5)

1.164.22:

The birds (souls) sit on the tree eating the sweet Soma (1),
 It is said that they taste the most sweet fruit (3),
 and spread the joy everywhere (2).
 The one who knows not the father will not get that (joy) (4).²²
 [The tree is the symbol of universe. The sweet food (*madhvadaḥ*) is
 the delight of existence (*ānanda*).
madhu: honey, Soma-delight]

1.164.23:

Agni (*gāyatrām*) is established over the earth (*gāyatre*) (1).
 Vāyu (*traīṣṭubham*) is established in the midworld (2).
 Āditya (*jagati*) is established in heaven (*jagat*) (3).
 Those who know this attain immortality (4).²³
 [A verse in Triṣṭubh metre has 44 syllables. Similarly Gāyatri etc.
 However these metres also signify the rhythms in the creation of the
 universe. Gāyatri associated with Agni indicates the rhythms in the
 creation of matter or earth. Similarly *jagat* indicates the rhythms in
 the creation of the mind or heaven, associated with Āditya. She
 who understands the connection between the metres (microcosm)
 and the rhythms of creation (macro-cosm), is fit for immortality.
 The identification of *gāyatrī* with Agni etc., has support in other
 books like Taittirīya Samhita according to S.
traīṣṭubhāt: in the midworld (*dyu*);
 All the mantrās hereafter are also in Atharva Veda (9.10), 10th sūkta
 in 9th book.]

²² यस्मिन् वृक्षे मधु-अदः सुपर्णा निविशन्ते (1), सुवन्ते चाधि विश्वे (2),
 तस्येत् आहुः पिप्पलं स्वादु अग्रे (3), तत् न उत् न शत् यः पितरं न वेद (4)

²³ यद् गायत्रे अधि गायत्रम् आहितं (1), त्रैष्टुभाद् वा त्रैष्टुभं निरतक्षत (2),
 यद्वा जगत् जगत्याहितं पदं (3), य इत् तद् विदुस्ते अमृतत्वम् आनशुः (4)

1.164.24:

By the Gāyatri, he measures out the song (*arkam*) (1),
by the *riks*, the Sāman chant is formed (2).

From Traiṣṭubh metre, they compose the hymn (*sūkta*) (3).

Vāk (arises) from the sūkta-s involving couplets and quartets (4).

From the imperishable one is measured out the seven voices (5).²⁴

[*akṣhara*: syllable, imperishable one; *vāṇi*: voices associated with the seven planes, tunes;

Also in AV (9.10.2); *vāk*: *sūkta*, hymn;]

1.164.25:

By the *jagatī* he established the upper ocean (1).

By the *rathantara* Sāman, he beheld the Sun (2).

Three are called as the kindlers of the gāyatri-sāman (3).

It excels the other sāman in greatness (4).²⁵

[Also in (9.10.3).

jagatī: metre of that name; with 48 syllables, the longest among the seven major metres;

divyam sindhu: the upper (superconscious) ocean; *supraketam* in (4.50.2), (10.36.5)]

1.164.26:

I invoke the milch-cow giving best milk (1),

those with perfect hands may milk her (2).

May Savita impel towards us the best creation (*savam*) (3).

The blaze is kindled (4). May he kindly proclaim (5).²⁶

²⁴ गायत्रेण प्रति मिमीते अर्कम् (1), अर्केण साम (2), त्रैष्टुभेन वाकम् (3),
वाकेन वाकं द्विपदा चतुष्पदा (4), अक्षरेण मिमते सप्त वाणीः (5)

²⁵ जगता सिन्धुं दिव्यस्तभायद् (1), रथंतरे सूर्यं पर्यपश्यत् (2),
गायत्रस्य समिधस्तिष्ठ आहुः (3), ततो म॒ह्ना प्र रिरिचे महित्वा (4)

²⁶ उप ह्वये सुदुघां धेनुम् (1), एतां सुहस्तौ गोधुक् उत दौहदेनाम् (2),
श्रेष्ठं सव सविता साविषत् नो (3), अभि ईद्धः घर्मः (4), तद् षु प्र बौचम् (5)

[Indra is the milch-cow. The seer is the milker.

sāviṣhat: to create for us, (7.45.3), (10.79.7), (10.100.3,8);

gharma: the blaze of clarity]

1.164.27:

The mistress of riches comes billowing with the riches (1).

She comes thinking of her calf in the mind (2).

May this inviolable (cow) give milk for the Ashvins (3).

May she increase for our great enjoyment of bliss (4).²⁷

[*saubhagāya*: enjoyment of bliss, (5.28.3);

The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.]

1.164.28:

The mother cow bellows for her winking calf (1).

She utters the *hing* sound (towards) the forehead of her child (2).

Observing the light in the face (3),

she makes a cry (of joy) (4),

and pours the milk of knowledge (5).²⁸

[Also in AV (9.10.6);

The mother cow is the supreme mother, calf is her devotee. The calf is winking with uncertainty. The mother places her power in the forehead of child with the potent *hing* sound. The mother observes the light in the mouth of her devotee.

gharma: blaze, light; *sṛkvāṇam*: mouth (S);

māyum: sound (S)]

²⁷ हिङ्गुण्वती वसुपत्नी वसूनां (1), वत्सम् इच्छन्ती मनसा अभ्यागात् (2), दुहाम् अश्विभ्यां पयो अघ्नयेयं (3), सा वर्धतां महते सौभगाय (4)

²⁸ गौः अमीमेत् अनु वत्सं मिषन्तं (1), मूर्धानं हिङ् अकृणोत् मातवा उ (2), सूक्ताणं घर्मम् अभि वावशाना (3), मिमांति मायुं (4), पयंते पयोभिः (5)

1.164.29:

(The calf) surrounded by the (mother) cow cries in joy (1).

Removing (the flies or foes) on her (3),

she (mother) utters a sound of joy (2).

She causes in men their awakening to the knowledge (4).

She removes the covering (6),

and flashes her light (lightning) (5).²⁹

[*dhvasanti*: one who removes the foes, (1.112.23) (KS), (1.140.3); physically, the mother cow removes the flies on the calf by her licking. The divine mother removes the evil forces near the devotee.

vavri: covering of ignorance; *māyum*: sound of joy;

The meaning of the mantra is that the deity views the aspirant lovingly as a cow treats her calf. S also gives the so-called spiritual interpretation in which the various words and sounds in the mantra point to the one supreme deity;

Yāska quotes an interesting anecdote. An aspirant by name Shākapūṇi, a teacher of Nirukta, willed that he would know the true (or own) form (*svarūpa*) of all the gods. Then a deity appeared in his front. Shākapūṇi prayed to the deity to reveal his form. The deity revealed to him the mantra (1.164.29) and stated that it is addressed to him. But the meaning of the mantra is difficult to be perceived.]

²⁹ अ॒यं स शि॑ङ्गे येन॑ गोः अ॒भीवृ॑ता (1), मि॒मा॒ति मा॒युं (2), ध्व॒स॒नौ अ॒धि श्रि॑ता (3), सा चि॒त्तिभिः॑ नि हि च॒कार॑ म॒र्त्यं (4), वि॒द्युत् भव॑न्ती (5), प्र॒ति व॒ब्रिम् औ॑हत (6)

1.164.30:

In the midst of the abodes (5),
 the *jīva* (the soul) lies breathing (3,1),
 swift-moving, stirring and firm (or fixed) (2,4).
 By its own self-law, the *jīva* moves with the death (6).
 Both mortals and immortals have same source (7).³⁰

[Line 7: Recall the oft-quoted phrase in RV (10.13.1) that human beings are children of immortality (*amṛtasya putrāḥ*). Thus both the mortals and immortals have the same source or womb namely immortality.

Line 6: *jīva* (soul) understands the need of death for obtaining a new body. Fear of death indicates our unwillingness to accept change.

anat: breathing]

1.164.31:

I have beheld (the Sun) (1),
 the unwearied protector of the universe (2).
 Traveling along paths, towards and away (from worlds) (3),
 He inhabits in many ways which are linked together (4),
 He revolves in the midst of the regions (5).³¹

[As in RV (10.177.3), Atharva (9.10.11), Tai. Ar. (4.7.1), SYV (37.17).

sadhryanchaḥ: linked together, (4.4.12);

sadhrīchīnā: who go together, (1.108.3);

viṣhūchaḥ: tending all ways, (10.79.7)

vasāna: inhabiting, (10.5.2)

ā cha parā cha: moving towards and away from the world;]

³⁰ अ॒नन्त् शं॒ये (1), तुर॒-गा॒तु (2), जी॒वम् (3), ए॒जंद् ध्रु॒वं (4), म॒ध्य आ॒
 प॒स्त्या॒नाम् (5), जी॒वो मृ॒तस्य॑ च॒रति॑ स्व॒धाभिः॑ (6), अ॒म॒र्त्यो॒ म॒र्त्ये॒ना॒
 स॒योनिः॑ (7)

³¹ अ॒प॒श्यं (1), गो॒पाम् अ॒नि॒पद्य॑मा॒नम् (2), आ च॒ परा॑ च प॒थिभिः॑ च॒रन्त॑म् (3),
 स स॒घ्रीचीः॑ स वि॒षूचीः॑ वसा॒न (4), आ व॒रीव॑र्ति॒ भुव॑न्ने अ॒न्तः (5)

1.164.32:

One who made this (body) does not comprehend it (1).

One who has seen it, from him it is hidden (2).

He is enveloped in the womb of the mother (3).

He is subject to many births (4).

He has entered suffering (5).³²

[Lines 1 and 2 refer to the human father who starts the process of birth and does not understand it. He looks only at the surface and the secret is hidden from him.

Line 3: it refers to the child growing in the womb;

Lines 4,5: refers to all who believe firmly in the cycle of birth and death without any meaning and are caught in it.

Line 1 can also be viewed as the view of an unbeliever who declares that even god, the creator does not comprehend it. Lines 3,4,5 refer to the fate of the unbelievers.

nirṛtim: demon of death and evil, (1.24.9);

hiruk: hidden]

1.164.33:

Heaven is my father (1); the wide earth is my mother (3).

The Navel is my connection to the two from whom I am born (2).

Within the hollow of the two sheaths stretched upward (4),
is the womb of the daughter (human-consciousness) (5).³³

[Also in AV (7.10.12). *nābhi*: navel-centre, (10.5.3)

dyu: heaven, mental consciousness;

chamvoḥ: the two sheaths, the mind and body;]

³² य ई चकार न सो अस्य वेद (1). य ई ददर्श हिरूक् इत् नु तस्मात् (2).

स मातुर्योना परिवीतो अन्तः (3), बहुप्रजा (4), निर्कृतिमा बिवेश (5)

³³ द्यौः मे पिता (1), जनिता नाभिरत्र बन्धुर्मे (2), माता पृथिवी महीयम् (3),
उत्तानयोः चम्बोः योनिः अन्तः (4), अत्रा पिता दुहितुः गर्भम् आधात् (5)

1.164.34:

I ask you about the extreme (*para*) end of the earth (1).

I ask about the Navel of all the worlds (2).

I ask about the seed (*reta*) of the mighty horse (3).

I ask about the highest domain of speech (4).³⁴

[*ashvasya vṛṣṇaḥ*: the lord of the life-energy which is mighty and also showers all energies;]

1.164.35:

This abode of knowledge is the ultimate limit of the earth (1).

This yajna is the Navel of the earth (2).

The Soma-delight is the seed (*retas*) of the mightiness (3).

The mantra (*brahma*) is the supreme abode of the speech (4).³⁵

[*vedi*: the usual meaning is the altar of yajna. But in the inner yajna, there is no physical altar. Since *veda* stands for knowledge, *vedi* is the abode of knowledge.

Here are the responses to the questions in (1.164.34)]

1.164.36:

The seven (rays), pregnant with the energy of midworld (1),
are the seminal matter of the entire universe (2).

They sustain all existence (4),

and discharge all functions of Viṣṇu, to whom they belong (3).

By their thoughts, they pervade all around them in their mind (5,7),
since they are of illumined consciousness and enveloping (6).³⁶

³⁴ पृच्छामि त्वा परमन्तं पृथिव्याः (1), पृच्छामि यत्र भुवन्स्य नाभिः (2),

पृच्छामि त्वा वृष्णो अश्वस्य रेतः (3), पृच्छामि वाचः परमं व्योम (4)

³⁵ इयं वेदिः परो अन्तः पृथिव्या (1), अयं यज्ञो भुवन्स्य नाभिः (2),

अयं सोमो वृष्णो अश्वस्य रेतो (3). ब्रह्मायं वाचः परमं व्योम (4)

³⁶ सप्त अर्धगर्भा (1), भुवन्स्य रेतो (2), विष्णोः तिष्ठन्ति प्रदिशा (3),

विधर्मणि (4), ते धीतिभिः मनसा (5). ते विपश्चितः परिभुवः (6).

परि भवन्ति विश्वतः (7)

[Seven represents the powers of consciousness which support actions and also illumine and pervade. Thoughts are only one aspect of these seven powers. Recall the comment made elsewhere that the seven ṛishis (*sapta ṛshayaḥ*) should not be viewed only as seven wise human beings. SYV (34.55) states seven ṛishis established in the human body;

ardhaḥ: midworld; *pradisha*: functions;

garbha: pregnant with energy; *sapta*: see (1.164.2, 1.164.3).

The translation is based on the work of SKR (referenced in (1.155.5) footnote) on the Viṣṇu mantra (1.22.16), Vol. 5, p.66]

1.164.37:

I do not know if I am really this (1),

a mystery am I (2).

Bound, I move about with the mind (3).

When the first born of truth comes to me (4),

then I indeed attain a share of this Speech (5).³⁷

[Line 1: This (*idam*) usually means all this (*idam sarvam*), the totality of existence. The seer is saying, 'I do not know how I am all this existence'. Recall this idea is common in Upaniṣhad (*sarvam khalu idam brahman*); 'I am the Sun' etc.]

1.164.38:

The immortal, seized by its law of the nature (2),

moves upward and downward (1).

The mortal and immortal are of the same source (3).

The two constantly go in separate ways (4),

The humans become conscious of the one (5),

the other they noted not (6).³⁸

³⁷ न वि जानामि यदिव इदम् अस्मि (1), निण्यः (2), संनद्धो मनसा चरामि (3), यदा मा आगन् प्रथमजा ऋतस्य (4), आदिद् वाचो अंशुवे भागमस्याः (5)

³⁸ अपाङ् प्राङ्ति (1), स्वधया गृभीतो अमर्त्यो (2), मर्त्येना सयोनः (3), ता शश्वन्ता विष्चीना वियन्ता (4), नि अन्यं चिक्वुः (5), न नि चिक्वुः अन्यम् (6)

[*chikyu*: to know, to be conscious of, (10.114.2)

The immortal carrying the human soul ascends the ladder of consciousness, charges the soul and comes back to earth, placing the soul at an higher level of consciousness. Human beings are not fully conscious of the immortal helping them (line 5). They have only a vague idea of the help.]

1.164.39:

The mantra-s exist in a supreme ether, imperishable (1),
in which all the gods are seated (2).

One who knows not That (3),
what shall he do with the Rik (4)?

But those who come to know That are perfect (5).³⁹

[*akṣhara*: immutable and imperishable; It is the vast mightiness of the gods, mentioned in (3.55). (*mahat devānam asuratvam ekam*).

KS states, 'that the secret of the mantra lies in the fact that the thought-substance, the rhythm and the sound body are not created by human mind; they are in the supreme ether *paramē vyoman*.

The Vedic *kavi*, the seer poet catches the mantra-essence and by means of his heart and mind acting in unison, carves and fashions it. His effort lies in diving deep into the oceanic being within (*antaḥsamudra*), and from there, sees and hears and holds the mantra, brings it out, new shaped, made audible to the physical hearing, for the superhuman word and rhythm, he finds a fuller expression in the form of human speech. As stated in (1.164.45), the human speech is the last stage of the voice, *vāk* in its journey from the supreme station, *paramē vyoman*.]

³⁹ ऋचो अक्षरं परमे व्योमन् (1), यस्मिन् देवा अधि विश्वं निषेदुः (2),

यस्तन्न वेद (3), किमृचा करिष्यति (4), य इत् तद् विदुस्त इमे समासते (5)

1.164.40:

By residing in the creative abode (1),
you are full of enjoyment (2).

May we become full of enjoyment (3).

O Inviolable one, eat the grass (food) at all times (4).

Drink pure water (energies) moving here (5).⁴⁰

[Line 3: it is also in (7.41.5). *bhaga* denotes enjoyment. In the purāṇa books, *bhagavantaḥ* denotes the supreme being, full of enjoyment

Line 1: *sūyavasat*: *sūya-vasat*: residing in (*vasat*) in creative acts (*sūya*) or creative abode.

'You' in this verse refers to the cow of speech. The epithets in lines 4 and 5 can be interpreted as referring to the animal cow or to the power or deity of speech.

tṛṇa: grass, food; *udaka*: water, energies;]

1.164.41:

Forming the floods of consciousness (2),
the cow of speech (*vak*) has lowed (or crafted the sounds (1,3),
which are one footed or two footed or four footed (4),
she who hath become eight footed, or hath got nine feet (5),
the thousand - syllabled in the supreme (6).⁴¹

[Five digits 1,2,4,8,9 and 1000 are mentioned; Their total is 1024. This number has several meanings. There are sixty four Vidya-s, each with its 16 aspects. Their product 16 x 64 is 1024. In addition, in Sanskrit grammar of Pāṇini, there are 16 vowels and 64 *varṇa*-s. Their product is 16 x 64=1024. The 64 Varṇa-s are: 21 svara-s, 25

⁴⁰ सूयवसात् (1), भगवती हि भूया (2) अथो वयं भगवन्तः स्याम (3),

अद्धि तृणम् अग्नये विश्वदानीं (4), पिब शुद्धम् उदकम् आचरन्ती (5)

⁴¹ गौरीः (1), मिमाय सलिलानि (2), तक्षति (3), एकपदी द्विपदी सा चतुष्पदी (4), अष्टापदी नवपदी बभूवुषी (5), सहस्राक्षरा परमे व्योमन् (6)

consonants from *ka* to *ma*, 8 semi-vowels from *ya* to *ha*, and 4 *yama* symbols, 6 special symbols.*]

1.164.42:

(The energies) from the ocean flow through her (speech) (1).

From that, the people of the four quarters are happy (2).

Then the energies move to the immutable domain (3).

Thus the whole universe lives (4).⁴²

[*akṣharam*: immutable;

Line 1: From the superconscient ocean above, the energies flow down and make people happy. Water evaporating from ocean and coming down as rain is the physical analogy.]

1.164.43:

I saw from far, one full of might (1),

he is all-pervading, thus beyond the lower (2).

The hero-strengths fashioned the One with many powers (3).

These were the earliest established principles (4).⁴³

[Also in AV (9.10.25).

śhakamaya: full of might, (8.80.3);

viśhuvata: all-pervading, (1.84.1)

pr̥ṣhṇim: deer with spots, one of many powers;

Line 4: Same as in (10.90.16);

Line 3: A similar idea is in (10.27.17). *apachanta* means, 'to cook, to mature'. Many powers jointly created this great power.]

* *svarā vimśatiḥ ekasha cha sparshanam panch vimśatiḥ, yādayaḥ cha smṛtahaṣṭau, chatvāraḥ cha yamāḥ smṛtāḥ*; This is quoted by Daivarāta in his book '*vedārtha kalpalatika*'.

⁴² तस्याः समुद्रा अधि वि क्षरन्ति (1), तेन जीवन्ति प्रदिशः चतस्रः (2),

ततः क्षरति अक्षरं (3), तद्विश्वमुप जीवति (4)

⁴³ शकमयं धूमम् आरात् अपश्यं (1), विषूवता पर एनावरेण (2),

उक्षाणं पृथिम् अपचन्त वीराः (3), तानि धर्माणि प्रथमानि आसन् (4)

1.164.44:

Three maned powers look out in the season and order of truth (1).

In the year one of them shears (the vegetation) (2).

The other one looks upon all with might (3).

Of one is seen its swift motion, but not the form (4).⁴⁴

[Line 1: The word *keshi* refers primarily to the Sun (*āditya*), the light and secondarily to the other two lights: Agni on earth and Vāyu in midworld (Yāska; Ni (12,36))

dhrāji: swift-moving (*dhrājimān*, 1.79.1)

Line 2 and 4 refer to Vāyu, the wind;

Line 3 refers to Agni.]

1.164.45:

Four are the grades of speech that have been measured (1);

The wise thinkers, men of divine knowledge, know them (2).

Three of them deposited in secrecy, make no motion (3).

People speak only the fourth grade of speech (4).⁴⁵

[Also in AV (9.10.27);

Translation of Sāyaṇa's commentary (done by KS):

Line 1: Speech in its entirety is measured out in four steps. Whatever speech there is in the world is divided into four kinds or classes.

Line 2: These steps Brahmins who know the Veda and have understanding know.

Line 3: Three of the four divisions of steps, established in the secrecy are not manifested.

Line 4: All (the unlearned and the wise) speak the fourth step of the speech in their dealings. End.

⁴⁴ त्रयः केशिनं ऋतुथा वि चक्षते (1), संवत्सरे वपत एका एषाम् (2),

विश्वमेको अभि चष्टे शचीभिः (3), ध्राजिः एकस्य ददशे न रूपम् (4)

⁴⁵ चत्वारि वाक् परिमिता पदानि (1), तानि विदुः ब्राह्मणा ये मनीषिणः

(2), गुहा त्रीणि निहिता न इङ्गयन्ति (3), तुरीयं वाचो मनुष्या वदन्ति (4)

Sāyaṇa gives a brief description of the views of the various schools about what the four grades of speech are. According to both Pāṇini and Yāska, the four *chatvāri* refer to the four well-known parts of speech namely *nāma* (noun), *ākhyāta* (verb), *upasarga* (preposition) and *nipāta* (particle).

Patanjali quotes the mantra RV (4.58.3) which also begins with *chatvāri*. The translation is given in the SAKSI book, 'Rig Veda Samhita: Fourth Maṇḍala'.*

guha: hidden secret; *nihita*: placed in secrecy]

1.164.46:

They have called him Indra, Mitra, Varuṇa, Agni (1).

He is the divine, fine-winged Garutman (2).

Sages call the one being in many ways (3).

They speak of Indra, Yama and Mātariśvan (4).⁴⁶

[Comment on sages

Line 3 is misinterpreted by many persons as declaring 'all religions are equal and lead to the same goal'. This statement is false. Every path leads to its particular goal or peak in the mountain of existence. Many are satisfied after attaining a local peak, say an industrialist, musician, artist etc. But when one has the aspiration to climb to higher peaks as indicated (1.10.2), one has to come down from the lower peak and take another path to reach the next higher peak. Many religions stop at a local peak and declare that this is the highest goal.

Line 4: Each name indicates a particular power; for instance, Indra indicates god-mind. For attaining each power, one has to use the particular name. 'All names are same' is a superficial statement.]

* For a detailed translation we refer to the Collected Works of KS, Vol. 1, pp. (164-167) and declare it as the highest.

⁴⁶ इन्द्रं मित्रं वरुणमग्निमाहुः (1), अथो दिव्यः स सुपर्णो गरुत्मान् (2),

एकं सद्विप्रा बहुधा वदन्ति (3), अग्निं यमं मातरिश्वानमाहुः (4)

1.164.47:

The dark-coloured steeds, with beautiful wings (1),
 clad in the waters, spring up from the heaven (2).
 They return here from their abodes in truth (3).
 Then the earth is exalted with clarity (4).⁴⁷

[Variant of TS (3.1.11.19); also in AV (9.10.22)]

1.164.48:

One wheel with the rim in twelve parts and three hubs (1),
 who understands that (2)?
 Therein are inserted three hundred and sixty spokes (3),
 that are movable or immovable (4).⁴⁸

[Also in AV (10.8.4) (Variant);

Recall that rim of the wheel is the outermost part of wheel. It is divided into 12 parts called as *pradhayaḥ* (*paridhayaḥ*, S). If the wheel is year, then these twelve are the months. The wheel of time has 3 hubs, indicating 3 types of motion namely past, present or future. The three could be the 3 seasons, the usual six compressed into 3. The spokes in the wheel are the days in a year, 360.]

1.164.49:

By that Word of thine, that is asleep, O Sarasvatī (1),
 and that other one arising in the world of delight (2),
 you nourish all adorable felicities (3).
 The Word holds the ecstasy (4),
 knows the substance, dispensing happy gifts (5).
 You establish (*kaḥ*) (in us) the Word for our support (6).⁴⁹

⁴⁷ कृष्णं नित्यान् हरयः सुपर्णा (1), अपो वसाना दिवमुत् पतन्ति (2).

त आर्ववृत्रन् सदानात् ऋतस्य (3), आदिद् घृतेन पृथिवी व्युद्यते (4)

⁴⁸ द्वादश प्रथयः चक्रमेकं त्रीणि नभ्यानि (1), क उ तत् चिकेत (2),

तस्मिन् साकं त्रिशता न शङ्कवो अर्पिताः षष्टिर्न (3), चलाचलासः (4)

⁴⁹ यस्ते स्तनः शशयो (1), यो मयोभूः (2), येन विश्वा पुष्यसि वार्याणि (3),

यो रत्नधा (4), वंसुविद्यः सुदत्रः (5), सरस्वति तमिह धातवे कः (6)

[Sarasvati the goddess of inspiration is prayed to awaken the word in us which is asleep. See RV (1.3.10-12)
stana: word; *shashayo:* asleep; *ratna:* ecstasy; *dhātave:* support;
sudatrah: happy gifts;]

1.164.50:

By sacrifice, Gods sacrificed to sacrifice (1).
 These were the earliest established principles (2).
 The Mighty Ones in this way reached perfect bliss (3).
 where dwell the Gods, ancients, who made the Way straight (4).⁵⁰
 [Tai. Sam. (3.5.11.5); RV (10.90.16) (in Puruṣha Hymn);
 Line 2: it is also in verse 43, (1.164.43);]

1.164.51:

The same energy (1),
 goes upwards and downwards through the days (2).
 The energies coming down give joy to the earth (3).
 Our aspirations (fires) give joy to the heaven (4).⁵¹
 [*jinvati:* gives joy. For ritualists, line 3 refers to rain and line 4 to
 the fires in the altars.
 See also (1.164.19).]

1.164.52:

I call for my protection, Sarasvān (5).
 (He is) the Bird Divine, beautiful of wings (1),
 (The Bird) is the vast (infinite) womb of waters (2),
 giving the vision of the growths of earth (3);
 It gives satisfaction all around by its showers as it flies (4).⁵²

⁵⁰ यज्ञेन यज्ञमयजन्त देवाः (1), तानि धर्माणि प्रथमानि आसन् (2).

ते ह नाकं महिमानः सचन्त (3), यत्र पूर्वं साध्याः सन्ति देवाः (4)

⁵¹ समानम् एतत् उदकम् (1), उत् च एति अव चाहभिः (2).

भूमिं पर्जन्या जिन्वन्ति (3), दिवं जिन्वन्ति अग्रयः (4)

⁵² दिव्यं सुपर्णं वायसं (1), बृहन्तम् अपां गर्भं (2), दर्शतम् ओषधीनाम् (3).

अभीपतो वृष्टिभिः तर्पयन्तं (4), सरस्वन्तम् अवसे जोहवीमि (5)

[Sarasvantam is used in the sense of that which flows or guides smoothly from its root meaning of *sr*. This shows how the Vedic language was plastic.

Also in lines 1-3 in AV (7.39.1); TS (3.1.11.4); line 4 in (7.40.1).]

End of anuvāka 22

165. Indra and Maruts

Riṣhi: 1-2,4,6,8,10-14, Indra; 3,5,7,9 Maruts;

15, Agastya Maitrāvaruṇiḥ

1.165.1: Thinking of Maruts

1.165.2: By what thoughts can Maruts stay with us?

1.165.3: Maruts question Indra: why are you alone

1.165.4: Mantra-s are all addressed to me (Indra)

1.165.5: Maruts: our powers are ready for you

1.165.6: Indra: My force did all the work

1.165.7: Maruts: You have done much, we also have done

1.165.8: Indra: All things done by my powers

1.165.9: Maruts offer reconciliation

1.165.10: Indra: I accomplish all things

1.165.11: Indra: O Maruts, you offer yourselves to me

1.165.12: Indra: By praising me, you have inspired knowledge

1.165.13: Indra: O Maruts, help the mortals with your energy

1.165.14: Indra: Move to the seer active for work

1.165.15: Agastya prays to pacify the Marut-power

Metre: Triṣṭup

[This sūkta should be read along with (1.170) and (1.171), all due to the Riṣhi Agastya. (1.170) and (1.171) describe the fierce turmoil in the mind of the seer Agastya. The turmoil is caused because the riṣhi wants to attain the experience of That One, wonderful, beyond the realm of thought, with the help of Maruts alone. According to Sri Aurobindo, the Maruts are gods of energy, not the gods of thought. But it is in the mind that their energies become effective. Maruts send down the rain, the waters, the abundance of heaven and breakdown the things already established to make way for new movements and formations. Like the other gods Indra, Mitra and

Varuṇa, they are also the friends of truth, creators of light. Rīṣhi Agastya says, in (1.166.2), “They carry the sweetness (of the Ānanda) as their eternal offspring and play out their play, brilliant in the activities of knowledge”. The Maruts are the energies of mentality, energies which make for knowledge. There is not the settled truth, but theirs is the many-sided play of their illuminations when the truth is found.

The gods like Agni, Indra are in direct contact with the supreme One. Hence Agni is said to be all the gods in sūkta (2.1). But Maruts do not come in this category. Their consciousness is not of the same height as that of Indra. They are called as, ‘hosts (*gaṇa*) with their leader as Indra’. The Maruts are properly demigods. Whereas the work of Indra, Agni etc., with the human beings is harmonious, the same cannot be said of Maruts.

This hymn (1.165) is pictured as if there was a meeting of Indra and the Maruts with the presence of Agastya, where Indra proclaims his own supremacy. It pictures the gods, cosmic powers, as if they are human beings engaged in confrontation. This view is not correct. What is described in this hymn is the turmoil in the mind of the Rīṣhi Agastya. Recall that powers of both Maruts and Indra have taken birth in Agastya and are prominent.

Agastya is a great devotee of the Maruts and he thinks that Maruts are enough for his ascent to the great goal of That One, as stated in (1.170.1). Agastya prepares the great stoma as part of his internal yajna. Agastya does not think of appealing to Indra-power since he thinks Maruts are of the same calibre; as stated in (8.96.7), the Maruts stood with Indra in the great battle against Vṛtra when some other gods became afraid of Vṛtra. Then a query arises in the mind of Agastya given in (1.165.3). “Why does Indra move alone without any assistants, when Maruts are there eager to help”? The mantra-s 4,6,8 etc., intimated by the Indra-power residing in Rīṣhi, give the response. ‘All the hymns are addressed to me. Vṛtra was killed by the Indra-powers, the waters were released by Indra-powers’. Agastya is literally shocked in his mind. The mind in Agastya, in touch with Maruts asks Indra: ‘we have our own power

with its law of nature (*svadhā*) and we do the work (of helping Indra)”. Indra declares that the work of Maruts is impelled by the Indra-power and there is no law of nature *svadhā* for them (verse 6). Finally beginning with verse 9, there is the reconciliation between the Indra-power and Marut-power. In verse 9, the Marut-power declares that there is none like Indra. Verses 13 and 14 gives the instructions of Indra to Maruts. He asks them to help the human beings, ‘becoming in them the impeller to the knowledge of my truths (line 4 in (1.165.13)).

Agastya, realizing his error, utters the hymn of reconciliation to the Maruts, asking for their help according to the new knowledge. This verse is repeated at the end of sukta-s (1.166), (1.167) and (1.168) showing its importance, (all are dedicated to Maruts). For more details, see the parts of the essay of Sri Aurobindo given at the end of the sūkta (1.171).]

[All the remaining 27 hymns (1.165-1.191) are due to Rishi Agastya.]

1.165.1:

The Maruts are of one age, one abode, one function (2).

By what auspicious power (1),
did they shower down the bounty (3)?

What is their thinking? From where have they come (4)?

Those desiring of riches worship the strength of Maruts (5).¹

[This verse represents the thoughts of seer Agastya.

shubhaḥ: beautiful (station), (1.23.11);

sam mimikṣuḥ: to rain down the bounty, (5.58.5);

samānyā: of one function, (3.54.7);

vṛṣhaṇa: those who are mighty;]

¹ कया शुभा (1), सर्वयसः सनीळाः समान्या मरुतः (2), सं मिमिक्षुः (3),
कया मती कुत एतास (4), एते अर्चन्ति शुष्मं वृषणो वसूया (5)

1.165.2:

In what mantra-s do the youthful Maruts take pleasure (1)?

Who can turn them to our yajna-journey (2)?

By what thoughts can we make them (to be with us) (4),
who are wandering in the midworld like kites (3).²

1.165.3:

(Maruts speak): O Indra, lord of existence (1),

even though you are mighty, why do you move alone (2)?

What does this mean (3)?

When do you ask of us to be in your movement (4)?

O Lord of horses, tell us everything with blissful words (5).³

[*samarāṇaḥ*: movement; *māhinaḥ*: mighty;]

1.165.4:

(Indra-speaks): The mantra-s are addressed to me (1).

The hymns and the Soma are for my happiness (2).

The strong Vajra is impelled forward towards the foes (3).

(The devotees) pray for me (4).

The hymns praise me (make me luminous) (5).

These horses bear us in front (of any person or place) (6).⁴

[*iyarti*: impelled, (1.8.7);

prabhṛta: brought forward, (5.32.5)]

² कस्य ब्रह्माणि जुजुषुः युवानः (1), को अध्वरे मरुत आ ववर्त (2),

श्येनाँ इव ध्रजतो अन्तरिक्षे (3), केन महा मनसा रीरमाम (4)

³ कुतः त्वम् इन्द्र माहिनः सन् एको यासि (1), सत्पते (2), किं त इत्था (3),

सं पृच्छसे सम्-अराणः (4), शुभानैः वोचेः तन्नो हरिवो यत्तै अस्मे (5)

⁴ ब्रह्माणि मे (1), मतयः शं सुतासः (2), शुष्म इयर्ति प्रभृतो मे अद्रिः (3),

आ शासते (4), प्रति हर्यन्ति उक्था (5), इमा हरी बहतस्ता नो अच्छ (6)

1.165.5:

(Maruts): Beautifying our bodies in our fields (2),
 we are yoked with our powers inside (1).
 We are ready with these great steeds (3).
 O Indra, our self-law has manifested (its powers) (4).⁵
 [svadhā: self-law, the law of one's own nature which supports all
 the activities]

1.165.6:

O Maruts, where was your own self-law (1)?
 In the killing of Ahi, my unique force assumed all powers (2).
 I am indeed fierce, strong, puissant (3).
 By my killing shafts, I have flattened all my enemies (4).⁶
 [tuviṣhmān: puissant, (4.5.3);
 sam-adhattām: assumed all powers; adhatta: (6.8.3)]

1.165.7:

(Maruts): (O Indra), you have done much (1).
 (All this is jointly) done with the helpful ones (2),
 with their equal strengths, O mighty one (3).
 O powerful Indra, we also have done many deeds (4).
 By our willings, we desire to be Maruts (ourselves) (5).⁷
 [vashāma: we desire to be; kratvā: willings;
 yujyebhiḥ: with the helpful (ones), (6.3.8)
 (8.96.7): In the battle with Vṛtra, all the gods except Maruts ran
 away from the battle. (8.96.9) mentions their joint work.]

⁵ अतो वयम् अन्तमेभिः युजानाः (1), स्वक्षत्रेभिः तन्व शुम्भमानाः (2),

महोभिः एताँ उप युज्महे (3), नु इन्द्र स्वधाम् अनु हि नो बभूथ (4)

⁶ कं स्या वो मरुतः स्वधा आसीद् (1), यत् मामेकं समधत्त अहिहत्यै (2),

अहं ह्युग्रः तविषः तुविष्मान् (3), विश्वस्य शत्रोः अनमं वधस्रैः (4)

⁷ भूरि चकर्थ (1), युज्येभिः अस्मे (2), समानेभिः वृषभ पौंस्येभिः (3),

भूरीणि हि कृणवामा शविष्ठ इन्द्र (4), क्रत्वा मरुतो यद् वशाम (5)

1.165.8:

(Indra): I killed Vṛtra with my Indra-powers (1).
 I became mighty by manifesting my own power (2).
 For the good of man, with Vajra in my arms, I only (3,6),
 created paths easy to travel for waters (5),
 causing delight for all (4).⁸

[*sugān*: path easy to travel, (10.51.5);

bhāma: luminous powers, (3.26.6)]

1.165.9:

(Maruts): Unconquered might is yours, O Maghavan (1).
 There is no god like you who is full of knowledge (2).
 No one born, or yet to be born is capable of doing (3),
 the tasks which you have done that have to be done (4),
 O one with supreme growth (5).⁹

[*vidānaḥ*: full of knowledge, (2.9.1);

anuttam: unconquered might, (1.80.7)]

1.165.10:

(Indra): My might (*ojas*) alone is all pervading (1).
 Whatever arises in my understanding (2),
 I accomplish with my spontaneous power (3).
 O Maruts, I am fierce and full of knowledge (4).
 I am the lord of that object on which I release my energy (5).¹⁰

[*dadhrshvān*: deeds done with the spontaneous output of power,
 (5.29.14)]

⁸ वधीं वृत्रं मरुत इन्द्रियेण (1), स्वेन भामैन तविषो बभूवान् (2),

अहमेता मनवे (3), विश्वश्चन्द्राः (4), सुगा अपः चकर (5), वज्रबाहुः (6)

⁹ अनुत्तम् आ ते मघवन् (1), नकिः नु न त्वावाँ अस्ति देवता विदानः (2),

न जायमानो नशते न जातो (3), यानि करिष्या कृणुहि (4), प्रवृद्ध (5)

¹⁰ एकस्य चिन्मे विभु अस्तु ओजो (1), या नु दधृष्वान् (2), कृणवै मनीषा

(3), अहं हि उग्रो मरुतो विदानो (4), यानि च्यवम् इन्द्र इदीश एषाम् (5)

1.165.11:

O Maruts, the stoma offered here makes me rapturous (1).
It is made for me with mantrās with inspired knowledge (2).
In friendship, you, my friends, offer your bodies,
to (the growth of) my body (in you) (4);
(you offer to) Indra, the mighty one with perfect sacrifice (3).¹¹

1.165.12:

By making me shine with lustre (1),
you establish in yourself the impulsions (3),
the inspired knowledge and make yourselves blameless (2).
You cover yourself in front (5),
with the vision of my lustres of delight (4).¹²

[*achchhanta*: in front; *chhadayātha*: to cover (3.9.7);
samchakṣhya: for vision, (1.127.11, 7.18.20)
anedyah: blameless, (8.37.1-6)]

1.165.13:

(Indra's instructions)
O Maruts hasten to the mortal who worships you, here (1),
just as a friend goes in front to friends (2).
"Giving the energy of your breath to their varied thoughts (3),
become in them impellers to the knowledge of my truths" (4).¹³
[*apivāṭayanta*: giving the energy of breath (*vāṭayanta*);
aveda: knowledge;
māmahe: *mamahe* (*pada*): to give, (8.1.32);

¹¹ अमन्दन्मा मरुतः स्तोमो अत्र (1), यत् मै नरः श्रुत्यं ब्रह्म चक्र (2).

इन्द्राय वृष्णे सुमखाय (3), मह्यं सख्ये सखायः तन्वै तनूभिः (4)

¹² एवेत् एते प्रति मा रोचमाना (1). अनैद्यः (2). श्रव एषो दधानाः (3).

सं-चक्ष्या मरुतः चन्द्रवर्णा (4), अच्छान्त मे छद्याथा च नूनम् (5)

¹³ को न्वत्र मरुतो मामहे वः प्र यातन (1), सखीरच्छा सखायः (2),

मन्मानि चित्रा अपिवातयन्त (3), एषां भूत नवेदा म क्रतानाम् (4)

Lines 3 and 4: Specific instruction of Indra to Maruts, continued in verse 14. Translations of (1.165.13 & 14 due to SA, SV, p. 256)]

1.165.14:

(Indra's instructions):

Whensoever the doer becomes active for the work (1),
and the intelligence of the thinker creates us in him (2),
O Maruts, move surely towards that illumined seer (3),
the adorer who sings to you these wisdom words (4).¹⁴

[*kāruḥ*: singer; *mānyasya*: thinker]

1.165.15:

(Agastya): O Maruts, this stoma is for you (1).

This hymn of the thoughtful singer giving delight is for you (2).

May this hymn reach you in your body (within us) (3).

May we find the strong impulses (4),

that shall swiftly break through in the struggle (5).¹⁵

[This verse is same as in (1.166.15), (1.167.11), (1.168.10), variant in (1.173.13);

Line 4 is in several mantra-s;

māndrāya: that which causes delight (S);

mānyasya: of the thinker;

jira: swift in motion, (3.3.6); *vrjanam*: struggle, (6.11.6);

dānum: indicates strong force;

jīradānum: long-life (S); reason given for this meaning is weak;]

¹⁴ आ यद् दुवस्याद् दुवसे न कारुः (1), अस्माञ्चक्रे मान्यस्य मेधा (2),

ओ पु वर्त्त मरुतो विप्रमच्छ (3), इमा ब्रह्माणि जरिता वौ अर्चत् (4)

¹⁵ एष वः स्तोमो मरुत (1), इयं गीः मान्दार्यस्य मान्यस्य कारोः (2),

एषा यासीष्ट तन्वै (3), वयां विद्याम इषं (4), वृजनं जीरदानुम् (5)

166. Maruts

Riṣhi: Agastyaḥ Maitrāvaruṇiḥ

- 1.166.1: We proclaim their ancient birth
 1.166.2: They carry the sweetness (of *ānanda*)
 1.166.3: Maruts pour the milk of knowledge
 1.166.4: Your steeds pervade the worlds
 1.166.5: They make the mountains to roar
 1.166.6: You fill us with perfect thoughts
 1.166.7: Maruts have inexhaustible achievements
 1.166.8: Protect us in the cities from the evil-forces
 1.166.9: All the foods are in the roads of your journey
 1.166.10: Your hands have things blissful to men
 1.166.11: You are rapturous with perfect tongues
 1.166.12: Your law of working is like that of Aditi
 1.166.13: You have perceptions of knowledge
 1.166.14: We become extended by you
 1.166.15: Agastya's prayer (Same as 1.165.15)

Metre: 1-13, Jagatī; 14-15, Triṣṭup;

1.166.1:

With rapture we proclaim their ancient birth (1),
 along with the greatness of their might and intuition (2).
 O roaring Maruts, you journey as if you are growing (3),
 as if you are using your mights in a battle with heroes (4).¹

[*edhati*: to grow, (10.6.1);

ketavaḥ: rays of intuition, (10.91.5);

rabhasā: rapturous, (3.1.8); *yāmaḥ*: movement, (10.20.9);

shakrāḥ: heroes, (2.39.3);

vṛṣhabha: the mighty one (Maruts)]

¹ तन्नु वोचाम रभसाय जन्मने पूर्वं (1), महित्वं वृषभस्य केतवै (2),
 ऐधा-इव यामन् मरुतः तुबिष्वणो (3), युधेव शक्राः तबिषाणि कर्तन (4)

1.166.2:

They carry the sweetness as their eternal off-spring (1),
 they play out their play (2),
 brilliant in the activities of knowledge (3).
 The Rudra-s travel with protection (4),
 to those who offer the obeisance (5).
 They do not harm with their own strengths (6),
 those giving offerings (7).²

[*vidatheshu*: activities of knowledge, (3.26.6);
madhu: the sweetness of bliss, *ānanda*]

1.166.3:

To the performer of yajna who gives offerings (3),
 the protective and immortal (Maruts) give (1),
 the riches and the powers of nourishment (2).
 The bliss-causing Maruts pour the milk of knowledge (4,6),
 on all the worlds (for their growth) like friends (5).³

[*ukṣhaṇ*: to rain, to pour (4.1.10);
hitāḥ: established, (5.1.5); well-founded, (10.140.3);]

1.166.4:

Your steeds, by their mights, traverse all the worlds (1),
 and pervade them by their own efforts (2).
 All the worlds and abodes are full of fear (3),
 as if the spears (of Maruts) were thrust into them (5).
 Wonderful is their movement (4).⁴

² नित्यं न सूनूं मधु बिभ्रंत (1), उप क्रीळन्ति क्रीळा (2), विदथेषु घृष्वयः
 (3), नक्षन्ति रुद्रा अवंसा (4), नमस्विनं (5), न मर्धन्ति स्वर्तवसो (6),
 हविष्कृतम् (7)

³ यस्मा ऊमांसो अमृता अरांसत (1), रायः पोषं च (2), हविषा ददाशुषे (3).
 उक्षन्ति अस्मै मरुतो (4), हिता इव पुरू रजांसि (5), पर्यसा मयोभुवः (6)

⁴ आ ये रजांसि तविषीभिः अव्यंत प्र व एवांसः (1), स्वयंतासो अघ्नजन् (2),
 भयन्ते विश्वा भुवन्नानि हर्म्या (3), चित्रो वो यामः (4), प्रयंतासु ऋष्टिषु (5)

[*yata*: to labour, (3.16.4);

prayati: thrusting forward, going forward, (3.29.16);

evāsaḥ: horses; *pra avyata*: traverse, cover]

1.166.5:

The radiant Maruts make the mountains to roar (1).

Maruts bring the gods on the summit of heaven (to earth) (2).

The trees are alarmed at your gallopings (3).

The plants swing here and there like women in a chariot (4).⁵

[*vanaspati*: trees; *ahman*: gallopings, (8.43.20);

achuchyavuh: to bring down, (5.53.6);

tveṣhaḥ: splendour, (1.66.3), with vivid radiance, (2.9.1)

Line 1: *parvatāni*: the hill of existence with many tiers]

1.166.6:

You Maruts are fierce (1),

and have perfect consciousness (2).

You fill with perfect thoughts us and all who do not harm (3).

With its sharp edges, your lightning rends the foes (4,6),

just as a sharp weapon easily kills animals (5).⁶

[*ariṣṭaḥ*: without hurt, (5.18.3); *riṇāti*: hews, (1.127.4);

suchetunā: by perfect consciousness, (1.127.11);

barhaṇā: destroyer of foes, (1.54.3, *ni-barhayita* (KS))]

⁵ यत् त्वेषयामा नदयन्त पर्वतान् (1), दिवो वा पृष्ठं नर्या अचुच्यवुः (2), विश्वो वो अज्मन् भयते वनस्पती (3), रथीयन्तीव प्र जिहीत ओषधिः (4)

⁶ यूयं न उग्रा मरुतः (1), सुचेतुना (2), अरिष्टग्रामाः सुमतिं पिपर्तन (3), यत्रा वो दिद्युत् रदति क्रिबिर्दती (4), रिणाति पश्वः सुधितेव (5), बर्हणा (6)

1.166.7:

They are givers of gifts which support others like a pillar (1).

They have inexhaustible achievements (2).

They are well-praised in the discoveries of knowledge (3).

To drink the rapturous (Soma), they sing rik mantras (4).

They know the supreme might of heroes (5).⁷

[*alātṛṇāsah*: not translated since its meaning is not clear;

paumsyam: might, prowess, (5.35.4)]

1.166.8:

O Maruts, protect us in the cities (3),

from the evil forces who want to harm us (2).

(The evil) has a hundred fortresses (or enjoyments) (1).

O Maruts, you are fierce, mighty and exuberant (5),

protect the persons in their journeyings (4,6),

and in the nourishment of their sons and from curses (7).⁸

[*pāthaḥ*: journeyings, (10.70.9);

abhihrutaḥ: those who want to do harm, (10.63.11);

shatabhuji: hundred fortresses, (7.15.14); hundred enjoyments;

pūḥ: cities (which are in our subtle bodies)]

1.166.9:

O Maruts, your cars have all the blissful things (1).

On your shoulders rest the strengths as if in a contest (2).

On the roads of your journey are all the foods (3).

The axle of the wheels of your car is well placed (4).⁹

⁷ प्र स्कम्भदेष्णा (1), अनवभ्रराधसो (2), अलातृणासौ विदथैषु सुष्टुताः

(3), अर्चन्ति अर्कं मंदिरस्य पीतये (4), विदुः वीरस्य प्रथमानि पौस्या (5)

⁸ शतभुजिभिः (1), तम् अभिहुतेः अघात् (2), पूर्वी रक्षता मरुतो (3), यमावन्तं जन् यम् (4), उग्राः तवसो विरप्तिनः (5), पाथना (6), शंसात् तनयस्य पुष्टिषु (7)

⁹ विश्वानि भद्रा मरुतो रथेषु (1), वो मिथस्पृध्यैव तविषाणि आर्हिता अंसेष्वा (2), वः प्रपथेषु खादयो (3), अक्षौ वः चक्रा समया वि बावृते (4)

[*khādayaḥ*: foods; weapon; (S gives both these meanings) In (1.168.3), his meaning is 'sword'.]

1.166.10:

In your hands are many things blissful to men and gods (1).

The golden lustre is in your chest (2),

which is rapturous and bright (3).

On your shoulders are garlands and sharp weapons (4).

(You) have glorious things (decorations) (6),

just like the wings of birds (5).¹⁰

[*aṅgibhiḥ*: bright, (1.36.13); *rabhasa*: rapturous, (3.1.8);

etāḥ: white garlands (S); spotted deer skin (MM)]

1.166.11:

O mighty Maruts, your glories are great and wide-pervading (1).

You are seen afar like divine constellations (2).

You are rapturous, with perfect tongues (3),

speak gently with your mouths (4).

O Maruts, you are inseparable from Indra (5),

(hearing) the affirming lauds (6).¹¹

[*pariṣṭubhaḥ*: affirming lauds, (9.62.24);

sammishlā: inseparable, (10.6.4); *vibhūṭayaḥ*: glories, (1.8.9);

vibhva: all-pervading, (4.7.1); wide pervading, (10.3.6)]

¹⁰ भूरीणि भद्रा नर्येषु बाहुषु (1), वक्षःसु रुक्मा (2), रभसासौ अञ्जयः (3),
अंसेषु एताः पविषु क्षुरा अधि (4), वयो न पक्षान् (5), व्यनु श्रियो धिरे (6)

¹¹ महान्तौ म॒ह्ना वि॒भ्वो वि॒भूतयो (1), दूरेदृशो ये दि॒व्या इ॒व स्तृ॒भिः (2),
मन्द्राः सु॒जिह्वाः (3), स्वरितार आ॒सभिः (4), संमि॒श्रा इन्द्रे म॒रुतः (5),
परि॒ष्टुभः (6)

1.166.12:

O Maruts, of perfect birth, you are great (1).
 Your gifts are long-extended (2).
 Your law of working is like that of Aditi (3).
 What perfect deeds have been achieved (6),
 by men through your (grace) (5),
 even the gifts of Indra cannot exceed them (4).¹²

[*tyajasā*: gifts, that given away, (6.3.1);

navi hruṇāti: does not exceed;

arādhi: one has achieved, (1.70.4)

Aditi: the goddess of infinity]

1.166.13:

Your companionship with us is of long duration (1).
 By your deeds, the leaders along with us (4),
 have the perceptions of knowledge, (so that) (5),
 you immortals protect our self-expression (2).
 You protect the inspiration of men by their thoughts (3).¹³

[*sākam*: together with us; *manave*: of men;

chikitre: have waked to knowledge, (10.3.4);

shamsam: self-expression, (3.18.2)]

¹² तद्वः सुजाता मरुतो महित्वनं (1), दीर्घं वो दात्रम् (2), अदितेरिव ब्रतम् (3),
 इन्द्रः च न त्यजसा वि हुणाति (4), तज्जनाय (5), यस्मै सुकृते अराध्वम् (6)

¹³ तद्वो जामित्वं मरुतः परं युगे (1), पुरू यत् शंसम् अमृतासु आबत (2),
 अया धिया मनवे श्रुष्टिम् आव्या (3), साकं नरो दंसनैः (4), आ चिकित्रिरे (5)

1.166.14:

O Maruts, you are swift and wide-moving (2).

(By your grace) may we have the long-extended growth (1).

(By your grace) men become victorious in battles (3).

In our yajna-s may we have your presence (4).¹⁴

[*abhiṣṭibhiḥ*: approach, presence; *vrjane*: struggle, (1.165.15)

shūshavāma: become increased;

tatanan: extended, winning;

parīṇasa: wide-moving, (8.84.7)

Line 1: may all our powers inside have extended growth over a long time.]

1.166.15: Same as (1.165.15).¹⁵

167. Maruts

Riṣhi: Agastyah Maitrāvaruṇiḥ

1.167.1: May your impulsions reach us

1.167.2: May the Maruts come here, wherever they are

1.167.3: Their lightnings move hidden

1.167.4: They pour their strength on all

1.167.5: Earth and heaven (*rodasī*) companion Maruts

1.167.6: Maruts have *rodasī* in their car

1.167.7: Proclaim greatness of Maruts

1.167.8: Maruts make the stable powers to descend

1.167.9: They conquer enemies like an ocean

1.167.10: We glorify Indra

Metre: Triṣṭup

¹⁴ येन दीर्घं मरुतः शूशवाम युष्माकेन (1), परीणसा तुरासः (2),

आ यत् ततनन् वृजने जनांस (3), एभिः यज्ञेभिः तद्भीष्टिम् अश्याम् (4)

¹⁵ एष वः स्तोमो मरुत (1), इयं गीः मान्दार्घ्यस्य मान्यस्य कारोः (2),

एषा यासीष्ट तन्वे (3), वयां विद्यामेपं वृजनं जीरदानुम् (4)

1.167.1:

May your protection and impulsions in thousands (1.5).
 reach us, the best singers, O Indra (2).
 May you make us rapturous with your thousand felicities (3).
 May your plenitudes in thousands reach us (4).¹
 [gūrtayaḥ: singers (derived from gr), to chant grṇanti, (1.56.2) (KS)
 Line 2: harivaḥ: lord of horses, Indra]

(The next 10 mantra-s are addressed to Maruts)

1.167.2:

May the Maruts come in our front with their increasings (1).
 May they with their auspicious knowledge (3),
 (come) from the supreme station or the great heaven (2).
 May they come with their Niyut steeds (4),
 from the supreme ocean (5),
 or from the banks having treasurers (6).²
 [sumāyāḥ: with auspicious knowledge, (1.88.1);]

1.167.3:

They grasp (the lightning) well-established above (1),
 luminous having a form of golden light like a spear (2).
 Their lightnings move hidden (3),
 like a thinking lady going to the assembly (4),
 like the glorious speech in the hall of knowledge (5).³

¹ सहस्रं त इन्द्रोतयौ नः सहस्रमिषौ (1), हरिवो गूर्ततमाः (2).

सहस्रं रायौ मादयध्वै (3), सहस्रिण (4), उप नो यन्तु बाजाः (5)

² आ नो अबौभिः मरुतौ यान्तु अच्छा (1), ज्येष्ठैभिः वा बृहद् दिवैः (2),
 सुमायाः (3), अध यदैषां नियुतः (4), परमाः समुद्रस्य चित् (5), धनयन्त
 पारे (6)

³ मिम्यक्षु येषु सुधिता (1), घृताची हिरण्य-निर्णिक् (2), उपरा न ऋष्टिः
 (3), गुहा चरन्ती मनुषो न योषा सभावन्ती (4), विदुष्यैव सं वाक् (5)

[*rṣhībhiḥ*: spears, (10.87.7); *niḥ-nijam*: shape, form, (8.19.23);
sudhitā: well-established, (10.115.7);
ghṛtāchī: luminous, (10.70.10);
mimyakṣha: to grasp, (10.44.2)
manuṣha: one who thinks, applies to man or women; it is rarely
used in the sense of a mere 'man'. Thus '*manuṣho yoṣhā*' cannot
mean, 'a lady accompanied by her man-escort'.]

1.167.4:

The brilliant and marching Maruts (1),
pour their strengths (on many things) like commoners (2).
These formidable deities do not humiliate *rodasī* (3).
These friendly deities (5),
take delight in causing in us the increases (of their powers) (4).⁴
[*mimikṣhe*: (I) pour, (2.3.11); *yavya*: strength, (1.140.13)
rodasī: heaven and earth as mothers;]

1.167.5:

Like children in freedom, the earth and heaven (2),
joyfully companion the mighty Maruts with god-mind (1,3).
They have mounted the chariot of Maruts (5),
just as (the Goddess) Sūryā (mounted Ashvins' car) (4).
With their radiant form, they come here (6),
hastening like the Sun (7).⁵
[*tveṣha-pratīka*: with keen burning front, (1.66.4);
viṣhitāsah: those free to move, (6.6.4), (5.83.7);
joṣhat: to take pleasure;
nṛmanāḥ: those with god-mind, (10.45.1);]

⁴ परां शुभ्रा अयासौ (1), यव्या साधारण्या-इव मरुतौ मिमिक्षुः (2),

न रौदसी अप नुदन्त घोरा (3), जुषन्त वृधं (4), सख्याय देवाः (5)

⁵ जोषद् यदीम् असुर्या सचध्यै (1), विषितस्तुका रौदसी (2), नृमणाः (3),

आ सूर्येव (4), विधतो रथं गात् (5), त्वेषप्रतीका (6), नभसो न इत्या (7)

1.167.6:

Youthful Maruts have established the young (ladies) (1),
powerful, in their brilliant (car) going to knowledge (2).
O Maruts, the giver of offerings along with his rik mantra-s (3),
offers the pressed out Soma, serves with work (5),
and sings the chant (4).⁶

[*gātha*: chant; *pajram*: powerful, (10.106.7);
vidatheṣhu: discoveries of knowledge;
duvāyan: to serve with work, (5.28.6)
nimishlām: joined to them, (6.23.1, 8.96.3);
ladies: Heaven and Earth, see *rodasī* in (1.167.5)]

1.167.7:

I proclaim forth the utterances (1),
about the greatness of the Maruts which are true (2).
Their companion is the lavish giver with I-ness, firm (3),
who gives birth to and carries the felicities (4).⁷

[Line 3: The companion is *rodasī*, heaven and earth;
aḥamyuḥ: seeker of the I-ness;
vr̥ṣhamaṇāḥ: mind which showers, (1.63.4);
vivakmi: I proclaim forth, (7.6.1); *vakmyaḥ*: utterances;]

1.167.8:

Mitra, Varuṇa and Aryama protect us from all blames (1),
and destroy all those hostiles (2).
Maruts, givers of boons, increase (their powers in us) (5),
by making the unmanifested stable powers to descend (4,3).⁸

-
- ⁶ आस्थापयन्त युवतिं युवानः (1), शुभे निमिष्ठां विदथेषु पञ्चाम् (2).
अर्को यद्वो मरुतो हविष्मान् (3), गायद् गाथं (4), सुतसौमो दुवस्यन् (5)
⁷ प्र तं विवक्मि वक्म्यो (1), य एषां मरुतां महिमा सत्यो अस्ति (2),
सच्चा यदीं वृषमणा अह्युः स्थिरा (3), चित् जनीः वहते सुभागाः (4)
⁸ पान्ति मित्रावरुणौ अवद्यात् (1), चर्यत ईम् अर्यमो अप्रशस्तान् (2),
उत चर्यवन्ते (3), अच्युता ध्रुवाणि (4), वावृध ई मरुतो दातिवारः (5)

[*dātivāram*: givers of desirable boons, (5.58.2);
aprashasta: those opposing the expression of good;
avadyāt: blame, (4.4.15);
chyavanta: to descend;]

1.167.9:

O Maruts, none of us (1),
 have attained the limits of your might (3),
 whether it is nearby or far-off (2).
 Increasing in their force and in their impetuosity (4),
 the Maruts conquer their enemies like an ocean (5).⁹
 [*pariṣṭhuḥ*: *pari-sṭhuḥ*: to conquer and control on all sides;
anti: nearby;]

1.167.10:

We, beloved of Indra, glorify him today (1,3).
 We glorify him tomorrow in the battle (against evil) (2,4).
 For our greatness (glorify him) everyday as in ancient times (5);
 May he, the king of Ṛbhus be favorable to all men (6).¹⁰
 [*samarye*: battle, (5.3.6); *vochemahi*: to glorify;
ṛbhukṣhā: king of Ṛbhu-s, the divine artisans, Indra;]

1.167.11:

Same as (1.165.15).¹¹

⁹ न॒ही नु वौ मरु॒तो (1), अ॒न्ति अ॒स्मे आ॒रा॒त्तात् (2), चि॒त् श॒र्व॒सो अ॒न्त॒म्
 आ॒पुः (3), ते धृ॒ष्णु॒ना श॒र्व॒सा शू॒शु॒वांसो (4), अ॒र्णो न द्वे॒षो धृ॒ष॒ता परि॒ षुः (5)

¹⁰ व॒यम् अ॒द्य इन्द्र॑स्य॒ प्रे॒ष्ठा (1), व॒यं श्वो (2), वो॒चेम॑हि (3), स॒म॒र्ये (4),

व॒यं पु॒रा म॑हि च नो॒ अनु॒ यून् (5), तन्न॑ ऋ॒भु॒क्षा न॒राम॑नु॒ ष्यात् (6)

¹¹ ए॒ष वः॒ स्तोमो॑ मरु॒त इ॒यं गी॒र्मा॒न्दा॒र्यस्य॑ मा॒न्यस्य॑ का॒रोः ।

एषा या॑सीष्ट त॒न्वे व॒यां वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् ॥ ११

168. Maruts

Riṣhi: Agastyah Maitrāvaruṇiḥ

- 1.168.1: You come to give us happiness
 1.168.2: They are self-born, but appear hidden
 1.168.3: Soma creates happiness in those who work
 1.168.4: They descend from heaven with ease
 1.168.5: The deserts fall off in their march
 1.168.6: You make the water to fall down by Vajra
 1.168.7: Access to Sun-world
 1.168.8: Lightnings smile
 1.168.9: Prishṇi gave birth to the host of Maruts

Metre: 1-7, Jagatī; 8-10, Triṣṭup;

1.168.1:

May you pervade all the yajna-s safely as equals (1).
 You support god and god by the thoughts (2).
 For our happiness, we (pray) to you to come in our front (3),
 and to give the great protection to earth and heaven (4),
 with your complete purification (5).¹

[*suṽṛktibhiḥ*: with your purification, (3.3.9), with words of
 purification, (6.15.4); *samanā*: an equal;

Line 4: *vavṛtyām*: turn around (from your usual path)]

¹ यज्ञायज्ञा वः सम॒ना तु॒तुर्वणिः॒ (1), धियं॑ धियं॑ वो दे॒वया॑ उं दधि॒ध्वे (2), आ
 वो अर्वा॑चः सु॒वि॒ताय॒ (3), रोद॑स्योः म॒हे व॑वृ॒त्याम् अ॑वसे (4), सु॒वृ॒क्तिभिः॑ (5)

1.168.2:

They are self-born, with their self-might (2),
as if they are hidden (or covered) (1).

They, shakers, manifest for us (4),
the impulsions and the (vision of) Sun-world (3).

They are numerous like the waves of the water (5).

They are to be praised like the cows nearby (6),
and the fertilizing bulls (7).²

[Line 6: (alt.) praised when they (Maruts) are nearby]

1.168.3:

The pressed-out Soma (creates) with its rays satisfactions (1),
in the hearts of the drinkers (2),

just like those who serve with works (3).

On their shoulders hangs a lance like a loving woman (4).

In their hands are placed a sword and a guard (5).³

[*kṛādiḥ*: sword; *amshavaḥ*: rays;

duvasyata: serve with works, (5.28.6);]

1.168.4:

They descend by themselves with ease from the heaven (1).

The immortals impel them to praise you by themselves (2).

With many births, with dustless (forms) (3),

the Maruts have shaken the most firm (mountains) (4).

They are with shining spears (or arms) (5).⁴

² व॒व्रासो न (1), ये स्व॒जाः स्व॒र्तवस् (2), इषं स्वः (3), अभि॒जाय॑न्त धू॒तयः (4), स॒हस्रि॑यासो अ॒पां नो॒र्मयं (5), आ॒सा गा॒वो ब॒न्धासो (6), नोक्ष॑णः (7)

³ सोमा॑सो न ये सु॒ताः तु॒प्तांश॑वो (1), ह॒त्सु पी॒तासौ (2), दु॒वसो न आ॑सते (3), ऐ॒षाम् अ॑सेषु र॒म्भिणी॑व रा॒रभे (4), ह॒स्तैषु खा॑दिश्च कृ॒तिश्च सं द॑धे (5)

⁴ अ॒व स्व॑यु॒क्ता दि॒व आ वृ॑था ययुः (1), अ॒मर्त्याः क॑श॒या चोद॑त त्मना (2), अ॒रेण॑वः तु॒विजा॑ता (3), अ॒चुच्य॑वुः ह॒व्हानि॑ चि॒त् म॒रुतो॑ (4), भ्राज॑त्-
ऋ॒ष्टयः (5)

[*areṇavaḥ*: dustless (forms), (6.66.2);

kasha: words (S);

vṛthā: with ease, effortless, (6.12.5)]

1.168.5:

The Maruts with lightning in their arms amidst you (1),

make you to tremble (as if by) yourself (2),

just as the jaws are moved by the tongue (3).

In their march, the deserts fall off as if impelled (4).

They urge men in many ways (5),

just as a horse is trained everyday (6).⁵

[*iṣhaḥ*: impelling forces, (5.6.8);

yāmani: in their march, (10.80.5);

preṣha: to urge;

Line 4: 'desert' indicates a condition in which new growths are highly restricted. As Maruts march, these conditions depart, and growth manifests in abundance.]

1.168.6:

O Maruts, what is the limit of the vast world you are in (1)?

What have you chosen (to do) in your coming (2)?

You scatter the foes as if they were grass (3,5).

You make the water to fall down by the luminous Vajra (4).⁶

[Lines 3-5: The Maruts make the water vapour evaporating from ocean to become a rain-cloud and give waters at many places. This is the external view. At a deeper level, they make the subtle energies of the ocean at the bottom to come up, purified and pour down.

samhita: collection; *tveṣha*: brilliance, (3.26.5);

āvaram: you have chosen, (8.19.30)]

⁵ को वो अन्तः मरुत ऋष्टि-विद्युतो (1), रेजति त्मना (2), हन्वेव जिह्वया (3), धन्वच्युत इषां न यामनि (4), पुरुषैषां (5), अहन्यो न एतशः (6)

⁶ कं स्विदस्य रजसो महस्परं (1), क आवरं मरुतो यस्मिन् आयय (2), यत् च्यावयथ विथुरेव संहितं (3), व्यद्रिणा पतथ त्वेषम् (4), अण्वम् (5)

1.168.7:

Your arrival gives us strength to access the Sun-world (1).
 O Maruts, your brilliance is mature and nourishing (2).
 Your gifts are blissful and filling like discernment (3).
 They range wide spaces like the all-subduing mightiness (4).⁷

[*jraya*: delight, (1.140.9);

svar: Sun-world; *asurya*: mightiness, (7.5.6)

pr̥thujrayi: range wide spaces, (3.49.2);

pr̥ṇataḥ: to fill, to satisfy, (10.122.4), (5.11.5);

sāti: conquest, (8.23.29);]

1.168.8:

When the clouds sound out in an extended way (2),
 their movements make the rivers to (roar) (1).
 The lightnings smile (3),
 when the Maruts sprinkle the light on earth (4).⁸

[*pariṣṭobhanti*: to affirm, (1.80.9);

paviḥ: wheel, (5.62.2), movement, (6.54.3)]

1.168.9:

For the great battle, Priṣṇi gave birth (1),
 to the host of brilliant Maruts who are on the march (2).
 They created the giant might for food (or nourishment) (3).
 Then the (people) saw them being rapid in impulsion (5),
 (acting) in their own self-law (4).⁹

[*āyāsam*: march (S); *raṇc*: battle, meeting

abhvam: giant might, (6.4.3)]

⁷ सातिः न वो अमवती स्वर्वती (1), त्वेषा विपाका मरुतः पिपिष्वती (2),
 भद्रा वो रातिः पृणतो न दक्षिणा (3), पृथुजयी असुर्येव जज्ञती (4)

⁸ प्रति द्योभन्ति सिन्धवः पविभ्यो (1), यत् अभ्रियां वाचमुदीरयन्ति (2),
 अवं स्मयन्त विद्युतः (3), पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति (4)

⁹ असूत पृश्निः महते रणाय (1), त्वेषम् अयासां मरुताम् अनीकम् (2),
 ते संप्रसासौ अजनयन्त अभ्वम् (3), आदित् स्वधाम् (4). ईषिरां पर्यपश्यन् (5)

psara: food or nourishment, (1.41.7);

ishirām: rapid in impulsion, (3.2.14);]

1.168.10:

Same as (1.165.15).¹⁰

169. Indra

Riṣi: Agastyah Maitrāvaruṇiḥ

1.169.1: Indra created the Maruts

1.169.2: Treasure which pours lustre

1.169.3: O Indra, your weapon is nearby

1.169.4: Your gifts are made of discernment as it were

1.169.5: Gods who come early to yajna

1.169.6: Steeds with a wide support

1.169.7: Echo of the incoming Maruts

1.169.8: With Maruts pierce the foes

Metre: 1,3-8, Triṣṭup; 2, Chatuṣpadā Virāṭ

1.169.1:

O Indra, you are indeed very great (1),

since you protected the great (Maruts) from anger (2).

You, awake to knowledge, created the Maruts (3).

Give us the happiness which is most beloved to you (4).¹

[*vanuṣhva*: to give (S), (occurs once);

preṣhṭha: most beloved, (8.84.1); *tyajasa*: anger, (4.43.4);]

¹⁰ एष वः स्तोमो मरुत इयं गीः मान्दार्त्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तत्त्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ १०

¹ महश्चित् त्वमिन्द्र (1), यत् एतान् महः चिदसि त्यजसो वरूता (2),

स नो वेधो मरुतां चिकित्वान् (3), सुम्ना वनुष्व तव हि प्रेष्ठां (4)

1.169.2:

O Indra, all mortals who know the obstacles (to be faced) (2),
and all the strivers (Maruts) join you (1).

The host of Maruts are delighted (3),
by your conquest of the treasure which pours lustre (4).²

[*svarmilhe*: pouring lustre, (1.56.5);

ayujram: to join (S), (3.41.2);

niṣṣhīdhaḥ: *niḥ-sīdaḥ*: obstacles, (3.51.5), (6.44.11)

Line 2: the obstacles to the manifestation of Indra-power in mortals,
(6.44.11)]

1.169.3:

O Indra, your weapon is nearby for our sake (1).

The Maruts hasten their ancient giant might (against foes) (2).

Agni is blazing from the dry wood (3).

The delights support him like the waters supporting an island (4).³

[*abhvam*: giant might, (6.4.3); *junāsi*: to speed, (1.71.6);

sanemi: long-standing, ancient, (4.10.7)

ataṣe: dry wood; persons ready for the kindling of Agni power;

prayāmsi: delights, (3.11.7)]

1.169.4:

O Indra, quickly give us the riches, full of energy (1),
and the gifts (made of) discernment as it were (2).

O Vāyu, our hymns desire you (3).

(We) nourish you with the plenty (5),

like the sweet milk from the breasts of a mother (4).⁴

[*vājaiḥ*: plenitudes, plenty;]

² अयुञ्जन्त इन्द्र विश्वकृष्टीः (1), विद्वानासौ निष्पिधौ मर्त्यत्रा (2),

मरुतां पृत्सुतिः हासमाना (3), स्वर्मीळहस्य प्रधनस्य सातौ (4)

³ अम्यक् सां त इन्द्र ऋष्टिः अस्मे (1), सनेमि अभ्वं मरुतां जुनन्ति (2),

अग्निः चित् हिष्मातसे शुशुक्लान् (3), आपो न द्वीपं दधति प्रयांसि (4)

⁴ त्वं तू न इन्द्र तं रयिं दा ओजिष्ठया (1), दक्षिणयेव रातिम् (2),

स्तुतश्च यास्तै चकनन्त वायोः (3), स्तनं न मध्वः (4), पीपयन्त वाजैः (5)

1.169.5:

Your riches are most delightful (1).
 They are perfect guides to the seekers of truth (2).
 May the Maruts be graceful (or blissful) to us (3).
 These gods want to come early (to the yajna) (4).⁵
 [*toshā*: smiters, (3.12.4); (has other meanings)]

1.169.6:

Exert yourself to come to the bounteous gods (1,3).
 from your abode in the wide (midworld) (2).
 The steeds there with a wide support (4),
 are like the manly energies of foes standing in the field (5).⁶

1.169.7:

The echo (of the sound) of the incoming Maruts is heard (2).
 They are formidable, and swift-moving (1).
 In their gallopings they strike down (5),
 the mortal foes eager to battle them (3),
 like treating a lowly foe (4).
 [*sargaiḥ*: in their gallopings, (4.3.12);
etānām: of many colours (S) (occurs once)]

-
- ⁵ त्वे रायं इन्द्र तोश-तमाः (1), प्रणेताः कस्य चित् क्रतायोः (2),
 ते पु णो मरुतो मृळयन्तु (3), ये स्मा पुरा गातूयन्तीव देवाः (4)
- ⁶ प्रति प्र याहि इन्द्र मीळुषो नृन् (1), महः पार्थिवे सदर्ने (2), यतस्व (3),
 अध यदैषां पृथुबुधास् एताः (4), तीर्थे न आर्यः पौस्यानि तस्थुः (5)
- ⁷ प्रति घोराणाम् एतानाम् अयासां (1), मरुतां शृण्व आयताम् उपब्धिः
 (2), ये मर्त्य पृतना-यन्तम् (3), ऊर्मैः ऋणावानं न (4), पतयन्त सर्गैः (5)

1.169.8:

O conqueror of all, pierce the enemy forces (2),
 with the light in their front (4),
 along with the Maruts the builders, O Indra (1,3).
 O God, you are praised by all the gods with hymns (5).
 May we find the strong impulses (6),
 that shall swiftly break swiftly through in the struggle (7).⁸

[*mānena*: measuring rod, (5.85.5);

shurudhaḥ: forces of battle, (6.3.3); *rada*: pierce;

go-agrāḥ: in whose front the Ray-cow walks, (2.1.16);]

170. That Supreme (Brahman)

(The Colloquy between Indra and Agastya)

Riṣi: 1,3-4, Indra; 2,5, Agastyaḥ Maitrāvaruṇiḥ

1.170.1: The supreme is beyond thought

1.170.2: O Indra, why do you seek to smite us?

1.170.3: O Agastya, I know how you do not give your mind

1.170.4: Let us two (Agni and Indra) make the yajna effective

1.170.5: Agastya's prayer of expiation

Metre: 1, Bṛhatī; 2-4, Anuṣṭup; 5, Triṣṭup

This note should be read along with the note on the hymn (1.165). This hymn describes the happenings in the mind of the seer Agastya. The verse 1 describes briefly the Brahman consciousness which is beyond speech, also known as the transcendental Brahman. Agastya wants to have this experience. The background to verse 2 is that the seer Agastya believes that he can attain this high state only with the aid of the Maruts, without the help of the gods like Agni or Indra.

Agastya prepares the inner yajna without realizing that the Maruts are only demigods depending completely on Indra as declared in (1.165,6,8,10). The Vedic yoga specifies the progress to

⁸ त्वं मानेभ्य इन्द्र (1), विश्वजन्त्या रदा (2), मरुद्भिः (3), शुरुधो गोअग्राः (4),
 स्तवानेभिः स्तवसे देव देवैः (5), विद्यामेषं (6), वृजनं जीरदानुम् (7)

be done step by step as indicated in (1.10.2). Agastya's ignoring the gods such as Indra and Agni causes obstructions in the inner yajna. This verse is the response of Agastya to these obstructions. He thinks that Indra is smiting the Maruts. Agastya tells Indra that he should cooperate with Maruts in this goal of perfection. Verse 3 is the response of Indra to Agastya. Indra regards Agastya as his friend, yet Agastya wants to bypass Indra completely in his desire for spiritual ascent. In verse 4, Indra offers advice and instruction. He asks Agastya to ready the altar and invoke Agni. Then Indra and Agni will help Agastya for making his sacrifice effective.

In verse 5, Agastya agrees to suggestion of Indra. He recognizes Indra as the power of love.

In (1.171.4), Agastya is said to tremble with the fear of Indra. See also the note at the end of sūkta 171.

'The Secret of Veda' by SA has a detailed commentary as this hymn (1.170) in pages 241-244 and that on hymn (1.171) in pages 254-262.]

1.170.1:

It is not now, nor is it tomorrow (1);
who knows that which is Supreme and Wonderful (2)?
It has motion and action in the consciousness of another (3);
but when It is approached by the thought, It vanishes (4).¹

[Lines 1-4: describe the transcendental Brahman, beyond the range of thought.]

1.170.2:

(Agastya): Why do you seek to smite us, O Indra (1)?

The Maruts are your brothers (2).

By them accomplish perfection (3);

slay us not in our struggle (4).²

¹ न नूनमस्ति नो श्वः (1), कः तत् वेद यत् अद्भुतम् (2),

अन्यस्य चित्तमभि संचरेण्यम् (3), उताधीतं वि नश्यति (4)

² किं न इन्द्र जिघांससि (1), भ्रातरो मरुतस्तव (2),

तेभिः कल्पस्व साधुया (3), मा नः समरणे वधीः (4)

1.170.3:

(Indra): O my brother Agastya, you are my friend (1),
 yet why you set your thought beyond me (2)?
 For well do I know (3),
 how you do not will to give your mind to us (4).³

1.170.4:

(Indra): Let them make ready the altar (1),
 let them set Agni in blaze in front (2).
 It is there (3),
 the awakening of the consciousness to Immortality (4).
 Let us two extend for thee, your effective sacrifice (5).⁴
 [Two: Agni and Indra]

1.170.5:

(Agastya):

O Lord of substance over all substances of being (2),
 you are the master in force (1)!
 O Lord of Love over the powers of love (3),
 you are the strongest to hold in status (4)!
 Do thou, O Indra, agree with the Maruts (5),
 then enjoy the offerings (6,8),
 in the ordered method of the Truth (7).⁵

³ किं नौ भ्रातः अगस्त्य सखा सन् (1), अति मन्यसे (2),

विद्वा हि ते (3), यथा मनो अस्मभ्यम् इत् न दित्ससि (4)

⁴ अरं कृण्वन्तु वेदिं (1), समग्निम् इन्धतां पुरः (2),

तत्र (3), अमृतस्य चेतनं (4), यज्ञं ते तनवावहै (5)

⁵ त्वमीशिषे (1), वसुपते वसूनां (2), त्वं मित्राणां मित्रपते (3), धेष्टः (4),

इन्द्र त्वं मरुद्भिः सं वदस्व (5), अध प्राशानं (6), ऋतुथा (7), हवीर्षि (8)

171. Maruts and Indra

Riṣi: Agastyah Maitrāvaruṇiḥ

1.171.1: I seek right mentality by perfect work

1.171.2: The hymn framed by heart

1.171.3: May our delights be lifted upwards

1.171.4: O Maruts, I tremble with the fear of Indra

1.171.5: Movements of mind grow conscient

1.171.6: O Indra, put away your wrath against Maruts

Metre: Triṣṭup

1.171.1:

To you I come with this obeisance (1),

by the perfect word I seek right mentality (2),

from those who are swift in the passage (3).

Take delight, O Maruts, in the things of knowledge (4),

lay aside your wrath (5), unyoke your steeds (6).¹

1.171.2:

The hymn of your affirmation, O Maruts (1),

it is fraught with my obeisance, it was framed by the heart (2).

It was established by the mind, O ye gods (3).

Approach these my words and embrace them with the mind (4);

for you are the increasers of the submission here (5).²

[*namasaḥ*: surrender, submission;]

¹ प्रति व एना नमसा अहम् एमि (1), सूक्तेन भिक्षे सुमतिं (2), तुराणाम् (3),
रुराणतां मरुतो वेद्याभिः (4), नि हेळौ धत्त (5), वि मुचध्वमश्वान् (6)

² एष वः स्तोमौ मरुतो (1), नमस्वान् हृदा तष्टो (2), मनसा धायि देवाः (3),
उपेमा यात मनसा जुषाणा (4), यूयं हि ष्ठा नमस इद् वृधासः (5)

1.171.3:

Affirmed by us, let the Maruts be benign (to us) (1),
 affirmed by us, the lord of plenitude (2),
 has become wholly creative of felicity (3).
 Upward may our desirable delights be uplifted (4),
 O Maruts, upward be all our days (5),
 by the will towards victory (6).³

1.171.4:

I, mastered by this mighty one (1),
 trembling with the fear of Indra, O Maruts (2),
 put far away the offerings that for you had been made intense (3).
 Let your grace be upon us (4).⁴

1.171.5:

By whom the movements of the mind (1),
 grow conscient and brilliant in our mornings (2),
 through the bright power of the continuous Dawns (3).
 O Indra, establish the inspired knowledge in us (4,6),
 through the Maruts in their energy (5,8),
 thou energetic, steadfast, a giver of might (7,9).⁵

[*vṛṣhabhaḥ*: Lord, Bull, Male, Puissant; a common epithet for Indra.
 In (6.17.2) is the phrase *vṛṣhabhaḥ matīnām*: the lord of the
 thoughts;

³ स्तुतासौ नो मरुतो मृळयन्तु (1), उत स्तुतो मघवा (2), शंभविष्ठः (3),
 ऊर्ध्वा नः सन्तु कोम्या वनानि (4), अहानि विश्वा मरुतो (5), जिगीषा (6)

⁴ अस्मात् अहं तविषात् ईषमाण (1), इन्द्रात् भिया मरुतो रेजमानः (2),

युष्मभ्यं हव्या निशितानि आसन् तानि आरे (3), चकृमा मृळता नः (4)

⁵ येन मानांसः (1), चितयन्त उस्मा (2), व्युष्टिषु शर्वसा शश्वतीनाम् (3),

स नो (4), मरुद्भिः (5), वृषभ श्रवो धा (6), उग्र (7), उग्रेभिः (8), स्थर्विरः

सहोदाः (9)

usrāh: in the feminine, the word is used as a synonym of *go*, meaning at once cow and the ray of light, rendered here as the morning (SA).]

1.171.6:

O Indra, do thou protect the Powers in their increased might (1);
put away your wrath against the Maruts (2).

In your forcefulness you have upheld (4),
those who have right perceptions (3).

May we find the strong impulsion (5),
that shall break swiftly through (6).⁶

Maruts, Indra and Agastya: strife and reconciliation (Summary of the hymns 170, 171, 165 and 173)

We have seen that Agastya in his colloquy with Indra (1.170) speaks more than once of the Maruts. They are Indra-s brothers, and therefore the god should not strike at Agastya in his struggle towards perfection. They are his instruments for that perfection, and as such Indra should use them. And in the closing formula of submission and reconciliation, he prays to the god to parley again with the Maruts and to agree with them so that the sacrifice may proceed in the order and movement of the divine Truth towards which it is directed. The crisis, then, that left so powerful an impression on the mind of the seer, was in the nature of a violent struggle in which the higher divine Power confronted Agastya and the Maruts and opposed their impetuous advance. There has been wrath and strife between the divine Intelligence that governs the world and the vehement aspiring powers of Agastya-s mind. Both would have the human being reach his goal; but not as the inferior divine powers choose must that march be directed, —rather as it has been firmly willed and settled above by the secret Intelligence that always possesses for the manifested intelligence that still seeks.

⁶ त्वं पाहि इन्द्र सहीयसो नृन् (1), भवा मरुद्भिः अवयातहेळाः (2),
सुप्रकेतेभिः (3), सासहिः दधानो (4), विद्यामेपं (5), वृजनं जीरदानुम (6)

Therefore the mind of the human being has been turned into a battle-field for greater Powers and is still quivering with the awe and alarm of that experience.

The submission to Indra has been made; Agastya now appeals to the Maruts to accept the terms of the reconciliation, so that the full harmony of his inner being may be restored (1.171). He approaches them with the submission he has rendered to the greater god and extends it to their brilliant legions. The perfection of the mental state and its powers which he desires, their clearness, rectitude, truth-observing energy, is not possible without the swift coursing of the Thought-Forces in their movement towards the higher knowledge. But that movement, mistakenly directed, not rightly illumined, has been checked by the formidable opposition of Indra and has departed for a time out of Agastya's mentality (1.171.4). Thus repelled, the Maruts have left him for other sacrificers; elsewhere shine their resplendent chariots, in other fields thunder the hooves of their wind-footed steeds. The Seer prays to them to put aside their wrath, to take pleasure once more in the pursuit of knowledge and in its activities; not passing him by any more, let them unyoke their steeds, descend and take their place on the seat of the sacrifice, assume their share of the offerings.

For he would confirm again in himself these splendid energies, and it is a hymn of affirmation that he offers them, the *stoma* of the Vedic sages. In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhā hitam*, and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation.

In the Veda itself there are passages which treat the poetic measures of the sacred mantras, *anuṣṭubh*, *triṣṭubh*, *jagati*, *gāyatri*, —as symbolic of the rhythms in which the universal movement of things is cast.

By expression then we create and men are even said to create the gods in themselves by the mantra. Again, that which we have created in our consciousness by the Word, we can fix there by the Word to become part of ourselves and effective not only in our inner life but upon the outer physical world. By expression we form, by affirmation we establish. As a power of expression the word is termed *gih* or *vachas*; as a power of affirmation, *stoma*. In either aspect it is named *manma* or *mantra*, expression of thought in mind, and *brahman*, expression of the heart or the soul, —for this seems to have been the earlier sense of the word *brahman*,¹ afterwards applied to the Supreme Soul or universal Being.

The process of formation of the mantra is described in the second verse (1.171.2) along with the conditions of its effectivity. Agastya presents the *stoma*, hymn at once of affirmation and of submission, to the Maruts. Fashioned by the heart, it receives its just place in the mentality through confirmation by the mind. The mantra, though it expresses thought in mind, is not in its essential part a creation of the intellect. To be the sacred and effective word, it must have come as an inspiration from the supra-mental plane, termed in Veda, Ritam, the Truth, and have been received into the superficial consciousness either through the heart or by the luminous intelligence, *manīṣha*. The heart in Vedic psychology is not restricted to the seat of the emotions; it includes all that large tract of spontaneous mentality, nearest to the subconscious in us, out of which rise the sensations, emotions, instincts, impulses and all those intuitions and inspirations that travel through these agencies before they arrive at form in the intelligence. This is the "heart" of Veda and Vedanta, *hṛdaya*, *hṛd*, or *brahman*. There in the present state of mankind the Puruṣha is supposed to be seated centrally. Nearer to the vastness of the subconscious, it is there that, in ordinary mankind, —man not yet exalted to a higher plane where the contact with the Infinite is luminous, intimate and direct,

¹ Also found in the form *bṛh* (Brihaspati, Brahmanaspati); and there seem to have been older forms, *bṛhan* and *brahan*.

—the inspirations of the Universal Soul can most easily enter in and most swiftly take possession of the individual soul. It is therefore by the power of the heart that the mantra takes form. But it has to be received and held in the thought of the intelligence as well as in the perceptions of the heart; for not till the intelligence has accepted and even brooded upon it, can that truth of thought which the truth of the Word expresses be firmly possessed or normally effective. Fashioned by the heart, it is confirmed by the mind.

But another approval is also needed. The individual mind has accepted; the effective powers of the Cosmos must also accept. The words of the hymn retained by the mind form a basis for the new mental posture from which the future thought energies have to proceed. The Maruts must approach them and take their stand upon them, the mind of these universal Powers approve and unite itself with the formations in the mind of the individual. So only can our inner or our outer action have its supreme effectivity. (1.171.3).

Nor have the Maruts any reason to refuse their assent or to persist in the prolongation of discord. Divine powers who themselves obey a higher law than the personal impulse, it should be their function, as it is their essential nature, to assist the mortal in his surrender to the Immortal and increase obedience to the Truth, the Vast towards which his human faculties aspire. Indra, affirmed and accepted, is no longer in his contact with the mortal a cause of suffering; the divine touch is now utterly creative of peace and felicity. The Maruts too, affirmed and accepted, must put aside their violence. Assuming their gentler forms, benignant in their action, not leading the soul through strife and disturbance, they too must become purely beneficent as well as puissant agencies.

This complete harmony established, Agastya's Yoga will proceed triumphantly on the new and straight path prescribed to it. The goal is always the elevation to a higher plane, —higher than the ordinary life of divided and egoistic sensation, emotion, thought and action. And it is to be pursued always with the same puissant will towards victory over all that resists and hampers. But it must be an integral exaltation. All the joys that the human being seeks with

his desire, all the active energies of his waking consciousness,—his days, as it is expressed in the brief symbolic language of the Veda,—must be uplifted to that higher plane. By *vanani* (1.171.3) are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their reason for existence. These, too, are not excluded. Nothing has to be rejected, all has to be raised to the pure levels of the divine consciousness. (SA).

172. Maruts

Riṣi: Agastyah Maitrāvaruṇiḥ

1.172.1: Your increasings are wonderful

1.172.2: O Maruts, may your weapon be far from us

1.172.3: I, insignificant like grass, still need protection

Metre: Gāyatrī

1.172.1:

O Maruts, your arrival here is wonderful (1).

O perfect givers (3),

your protections and increasings are wonderful (2).

O Maruts, you have undecaying splendour (4).¹

[*ahibhānavaḥ*: undecaying splendour, the splendour of Ahi;

yāmaḥ: arrival;]

1.172.2:

O Maruts, perfect givers (2),

may your shining weapon be far from us (1,3).

May the stone which you throw be far from us (4).²

¹ चित्रो वो स्ति यामः (1), चित्र ऊती (2), सुदानवः (3),

मरुतो अहिभानवः (4)

² आरे सा वः (1), सुदानवो मरुत (2), ऋजती शरः (3),

आरे अश्मा यम् अस्यथ (4)

1.172.3:

Even though I am insignificant like grass (1),
 protect my people on all sides, O perfect givers (2,3).
 Make us ascend so that we may live (consciously) (4).³

[Line 4: ascend to higher levels of consciousness]

173. Indra

Riṣi: Agastyaḥ Maitrāvaruṇiḥ

1.173.1: We chant the Sāman

1.173.2: Human couples bring offerings to Agni

1.173.3: Agni travels around the abodes

1.173.4: Engaged in the work of pervading yajna

1.173.5: Chant the hymn to Indra

1.173.6: He makes the gods and men to progress

1.173.7: Show the right path for aspirants

1.173.8: Rays of knowledge make you happy

1.173.9: Regard us as your friends

1.173.10: Teaching about yajna

1.173.11: Sincere worshipper and one with devious attractions

1.173.12: Vajra flattens the foes

1.173.13: You know the path for us

Metre: 1-3, 5-13, Triṣṭup; 4, Virāt Sthānā

1.173.1:

We chant the Sāman, the cry of heaven (1),
 our song of rik mantra is like the cry of (ascending) bird (2).
 It belongs to the Sun-world and increases (our powers) (3).
 O Divine (Indra), invincible, seated on the *barhi* seat (5),
 the milch-cows and the Rays of knowledge illumine you (4,6).¹

³ तृणस्कन्दस्य नु (1), विशः परि वृङ्क्त (2), सुदानवः (3),

ऊर्ध्वान् नः कर्त जीवसे (4)

¹ गायत् सामं नभन्यं (1), यथा वेः अर्चामि (2), तत् वावृधानं स्वर्वत् (3),

गावो धेनवो (4), बर्हिषि अर्द्धा आ यत् सद्भानं दिव्यं (5), विवासान् (6)

[*veḥ*: bird; *vivāsan*: to illumine, (8.60.5);
nabhanyam: cry of heaven, (7.42.1);
ṛchāma: to sing the rik mantra, the word of illumination;]

1.173.2:

Sing to the showerer with the abundant offerings (1).
 He hastens to the enjoyment like a thirsty deer (to waters) (2).
 The human couples bring the offerings to invoker (Agni) (4),
 the master of yajna (5),
 O Indra, desirous of delight, and the object of meditation (3).²
 [*ashna*: enjoyment; *gūrta*: lauder, (1.167.1); here it is Indra, who
 impels the lauds, (1.10.4);
manām: who is the object of meditation, (in *manāmahe*, 5.13.2),
 thinkings, (*manāḥ*, 10.6.3)]

1.173.3:

Agni travels around our abodes in a measured way (1).
 He accepts the (offerings) from the source of earth and year (2).
 Carrying the offerings for Indra, Agni neighs like a horse (3),
 bellows like a bull proclaims his message (4,6),
 like the messenger between the earth and heaven (5).³
 [*nakṣhat*: to travel; *hota*: invoker, Agni;
mita in *mitrādruḥ*, measured race, (7.17.1);
garbham: source; *ruvat*: to bellow;]

² अर्चत् वृषा वृषभिः स्वेदुहव्यैः (1), मृगो न अश्रो अति यत् जुगुर्यात् (2),
 प्र मन्द्युः मुनां गूर्त (3), होता भरते मर्यो मिथुना (4), यजत्रः (5)

³ नक्षत् होता परि सन्न मिता यन् (1), भरद् गर्भम् आ शरदः पृथिव्याः (2),
 क्रन्दत् अश्रो नयमानो (3), रुवद् गौः (4), अन्तर्दूतो न रोदसी (5),
 चरत् वाक् (6)

1.173.4:

Let us be engaged in the work of pervading (yajna) (1).

The seekers of gods bring well-known offerings (2).

May Indra take pleasure in us (3).

He is with potent splendour, easy of access like Ashvins (4),
(he is) standing in the car (ready to come) (5).⁴

[*sugmyam*: easy of access, (1.48.13);

dasma-varcha: one with potent splendour, (6.13.2);

chyautnāni: well-known offerings, (7.19.5)

ashatara: pervading (S) (occurs once);

Line 1: pervading offerings indicates the inner yajna. Our inner yajna pervades everywhere and is not limited to a place.]

1.173.5:

Chant the hymn of adoration to Indra (1).

He is a warrior, hero, opulent and standing in his car (2).

He fights bravely in front against the enemy-warriors (3).

Indra disperses the all-pervading force of ignorance (4).⁵

[*vṛṣhaṇ-vān*: mighty one; showerer; Indra; wielder of Vajra (S);

vihantā: disperses;]

1.173.6:

He makes the gods and men to progress with his greatness (1).

Heaven and earth are insufficient for the girth of Indra (2).

Indra pervades the earth (or worlds) just like sky (3).

He upholds heaven with his baton-like self-law (4).⁶

⁴ ता कर्म अषतरा अस्मै (1), प्र च्यौत्त्रानि देवयन्तौ भरन्ते (2),

जुजोषत् इन्द्रो (3), दस्मवर्चा नासत्येव सुगम्यो (4), रथेष्ठाः (5)

⁵ तमुं णुहि इन्द्रं (1), यो ह सत्वा यः शूरो मघवा यो रथेष्ठाः (2),

प्रतीचः चित् योधीयान् (3), वृषण्वान् ववब्रुषः चित् तमसो बिहन्ता (4)

⁶ प्र यदित्था महिना नृभ्यो अस्ति (1), अरं रोदसी कक्ष्ये नास्मै (2),

सं बिन्व्य इन्द्रो वृजनं न भूमा (3), भर्ति स्वधावाँ ओपशम् इव द्याम् (4)

[Line 4: Just as a master controls his staff with his baton, Indra controls all with his self-law.

vrjanam: sky (S); *samvivya*: to pervade (S);

bhūma: earth, (1.65.2), worlds (1.70.3);

kakṣhye: girth, (1.10.3); *pra asti*: to progress;

pra: move forward, (10.70.9), (3.27.1);]

1.173.7:

O hero, you energize the devotees in the battles (1).

You show the right path (for aspirants) (2).

You spread all-around (3).

The earths make the wise one to rejoice with offerings (5),
and to participate with one mind in the rapture of Indra (4).⁷

[*kṣhoṇīḥ*: earths, (1.54.1) and other verses;

For S, *kṣhoṇīḥ* are Maruts who worship Indra.

sajoṣhasaḥ: with one mind, (8.23.18);

pari-tamsayadhyai: one who spreads all around, (6.22.3)]

1.173.8:

O Indra, the Soma-offerings bring you happiness (1),
just as divine waters of the ocean bring joy to the people (2).

All the Rays of knowledge (or hymns) make you happy (3),
since you call all wise men and uphold them (4).⁸

[*veṣhi*: (you) call, (6.2.10);

dhiṣhā: uphold, (4.21.6), (1.56.6)]

⁷ समत्सु त्वा शूर सताम् उराणं (1), प्रपथिन्तमं (2), परितंसयध्वै (3),

सजोषस इन्द्रं मदे (4), क्षोणीः सूरिं चिद्ये अनुमदन्ति वाजैः (5)

⁸ एवा हि ते शं सवचना (1), समुद्र आपो यत्त आसु मदन्ति देवीः (2),

विश्वा ते अनु जोष्या भूद् गौः (3), सूरीन् चित् यदि धिषा वेषि जनान् (4)

1.173.9:

May we be regarded as your excellent friends (1),
 and have our desires satisfied (2),
 just like those who praise their masters (3).
 May Indra standing amidst our lauds (4),
 be led swiftly to our yajna-work by the utterance (5).⁹
 [*abhishṭayah*: as desired, (1.119.8)]

1.173.10:

Let Vajra-armed Indra, favour us who praise him (2).
 (We) are like leaders without competition (1).
 Just as friends with good discipline advise the head of city (3),
 the youths in the middle teach about the yajna (4).¹⁰
 [*madhya-yuva*: youthful powers who act as mediators between
 Agni, the youth and the human participants of yajna;
asmāka asat: be favourable to us]

1.173.11:

The (sincere) worshipper of Indra in yajna increases within (1).
 One with devious attractions (worships) with a wavering mind (2).
 (To the first) Indra is like a house with water for a thirsty man (3).
 For the second, (yajna) is like a long ineffective journey (4).¹¹
 [*na sidhram*: not effective, (10.7.4);
tīrtha: ford (place with waters), (8.72.7);
ṛndhan: to increase within, (3.31.2);
juhurāṇam: one with devious attraction (to evil), (1.189.1)]

⁹ असां॒ यथा॑ सु॒ष॒खाय॑ (1), ए॒न स्व॒भि॒ष्टयो॑ (2), न॒रां न शंसैः॑ (3),
 अ॒स॒त् यथा॑ न॒ इन्द्रो॑ व॒न्दने॒ष्टाः (4), तु॒रो न क॒र्म न॑य॒मान उ॒क्था (5)

¹⁰ वि॒ष॒र्धसो॑ न॒रां न (1), शंसैः॑ अ॒स्माक॑ अ॒स॒त् इन्द्रो॑ वज्र॒हस्तः॑ (2),
 मि॒त्रायु॒वो न पू॒र्षति॑ सु॒शिष्टौ॑ (3), म॒ध्या-यु॒व उ॒प शि॒क्षन्ति॑ य॒ज्ञैः (4)

¹¹ य॒ज्ञो हि ष्मेन्द्र॑ कश्चित् ऋ॒न्धन् (1), जु॒हुरा॑णः चि॒त् मन॑सा प॒रियन् (2),
 ती॒र्थे न अ॒च्छा ता॒तृषा॑णम् ओ॒को (3), दी॒र्घो न सि॒ध्मा कृ॑णोति अ॒ध्वा (4)

1.173.12:

The hymn adores the Maruts (6).

They accept the offerings, are strong and bounteous (5),

they (Maruts) know your greatness, (O Indra) (4).

O Indra, abandon us (not) (1),

in your confrontations with the gods (Maruts) (2).

There is always the powerful Vajra which flattens (foes) (3).¹²

[The sukta-s 1.165, 1.170 and 1.171 indicate some misunderstanding in the mind of the poet Agastya regarding the relative roles of Maruts and Indra. This poet had the idea of bypassing Indra as it were. As reported in 1.170 and 1.171, Agastya understands his mistake. Hence he declares that, 'you Indra are great' even in the hymn addressed to Maruts. 'Abandon not' is the prayer of Rishi Agastya. Note the importance of line 4, ignored by S and others.

yavyām: strength, (1.140.3)]

1.173.13:

This laud of affirmation is addressed to you, Indra (1).

O Lord of steeds, you know the path to us (2).

O god, turn (your steeds) towards us for a happy journey (3).

May we find the strong impulsion (4),

that shall swiftly break through in the struggle (5).¹³

[Lines 4, 5 is the ending phrase in several sukta-s of Maṇḍala one such as 165.15, . . . , 186.11, . . . , 190.8;

vr̥janam jīradanum: swiftly break through in the struggle;

jīra: swift in motion, (3.3.6); *dānum*: indicates demonic force;

ā vavr̥tya: turn towards (us), (6.11.1); *vr̥janam*: struggle;

jīradānum: long-life (S); reason given is casual]

¹² मो षू णं इन्द्र (1), अत्र पृतसु देवैः (2), अस्ति हि ष्मा ते शुष्मिन् अव-याः

(3), महः चित् यस्य (4), मीळ्हुषो यव्या हविष्मतो (5), मरुतो वन्दते गीः (6)

¹³ एष स्तोमं इन्द्र तुभ्यम् अस्मे (1), एतेन गातुं हरिवो विदो नः (2),

आ नो ववृत्याः सुविताय देव (3), विद्याम इषं (4), वृजनं जीरदानुम् (5)

174. Indra

Riṣhi: Agastyaḥ Maitrāvaruṇiḥ

- 1.174.1: O Indra, protect the gods and us
 1.174.2: Those with destructive speech
 1.174.3: Protect the growing Agni (in man)
 1.174.4: Your foes go back to rest in the source
 1.174.5: Carry Kutsa
 1.174.6: The devotees obtain the Son from you
 1.174.7: Recovery of rik mantra-s
 1.174.8: Eternal strength in new forms
 1.174.9: Your enemies tremble
 1.174.10: No rending by wolf-demon

Metre: Triṣṭup

1.174.1:

O Indra, you are king, hence protect the gods (1,2).
 O mighty one, protect the leaders (men); (also protect) us (3).
 You are the master of existence and are opulent (4).
 You take us across difficulties (5).
 You are true, the shining one and the giver of strength (6).¹
 [*vasavānam*: shining one, (8.99.7), one with wealth of substance, (5.33.6)]

1.174.2:

Indra destroys those persons whose speech is destructive (1).
 He (brought) happiness by destroying the newly built (3),
 seven cities of the hostiles (2).
 O blameless one, you made the waters of the rivers to move (4).
 For the sake of the youthful Purukutsa, you destroyed Vṛtra (5).²

¹ त्वं राजेन्द्र (1), ये च देवा रक्षा (2), नृन् पाहि असुर त्वम् अस्मान् (3),
 त्वं सत्पतिः मघवा (4), नः तरुत्रः (5), त्वं सत्यो वसवानः सहोदाः (6)

² दनो विश इन्द्र मुध्रवाचः (1), सप्त यत्पुरः (2), शर्म शारदीः दर्त् (3),
 ऋणोः अपो अनवद्य अर्णा (4), यूने वृत्रं पुरुकुत्साय रन्धीः (5)

[Line 4: The reference is to the release of waters blocked by Vṛtra;
shāradīḥ: new, newly (built) (S); *dan*: to destroy, (10.61.20);
mṛdhravāchaḥ: those with speech which destroys, (7.6.3)]

1.174.3:

O Indra, you go to the encircled cities (of the demons) (1),
 and then to heaven, O one called by many (2).

Like a lion, protect the swift moving and sapless Agni (3),
 in his dwelling doing the works (4).³

[Line 3: Agni here is not the cosmic power, but its portion born
 within the aspirant. It is not fully developed, hence it is called as
 sapless or having no essence. This power needs the protection of
 Indra till it becomes powerful;

ashusham: he who has no sap or essence, (2.14.5), (1.101.2);

vastoḥ: dwelling; *vṛta*: encircled; *aja*: go;

shūrapatnī: those protected by (the demon) warriors; cities]

1.174.4:

By the greatness of your Vajra (weapon) (2),
 your foes go to rest in the source to indicate your glory (1).

When you go to the battle (4),
 the waters are released to flow down (3).

Arresting the horses, you forcefully embrace the riches (5).⁴

[*mṛṣṭa*: to embrace, (1.140.2);

sheṣhaḥ: last state, (5.12.6)]

³ अजा वृत् इन्द्र शूरपत्नीः (1), द्यां च येभिः पुरुहूत नूनम् (2),

रक्षौ अग्रिम् अशुषं तूर्वीयाणं सिंहो न दमे (3), अपांसि वस्तौः (4)

⁴ शेषन्तु त इन्द्र सस्मिन् योनौ प्रशस्तये (1), पर्वीरवस्य मृहा (2),

सृजत् अर्पांसि अव (3), यत् युधा गाः (4), तिष्ठत् हरी धृषता मृष्ट बाजान् (5)

1.174.5:

O Indra, carry Kutsa to his desired goal (1),
 with your steeds of wind (3),
 which are straight-going and well-connected (2).
 Let the Sun bring in front the wheel of his chariot (3).
 Let Indra with Vajra advance against his confronters (4).⁵

[*syūmanyū*: well-connected in motion; a related word is *syūmana* in (1.113.17) where *syu* means *anasyūtāni*: stitched;]

1.174.6:

O Indra, lord of steeds, increased by the impellings (2),
 you kill those who harm your devotees (1),
 and also those opposed to the giving of offerings (3).
 These human beings with you, regard you as their protector (4);
 they swiftly obtain the Son from you (5).⁶

[Line 4: Recall Aryaman is the deity who destroys the forces of darkness. Hence line 4 can be rendered as those human beings who regard you as the destroyer of ignorance.

aryamaṇam: protector; name of deity;
shūrta: swiftly; *sachā*: together, (5.16.5); *choda*: impelling;
apatyam: Son, the power of the god being born within them]

1.174.7:

The seer lauds Indra for the recovery of rik mantra-s (1).
 You have made the *dasa*-foe to lie down on earth (2),
 made three domains with a variety of mighty powers (3).
 For the sake of Duryoni, you killed (the demon) Kuyavacha (4).⁷

⁵ बहु कुत्समिन्द्र यस्मिन् चाकन् (1), स्यूमन्यू ऋज्जा (2), वातस्याश्वा (3),
 प्र सूरश्चक्रं बृहतात् अभीके (4), अभि स्पृधौ यासिषत् वज्रबाहुः (5)

⁶ जघन्वाँ इन्द्र मित्रेरून् (1), चोद-प्रवृद्धो हरिबो (2), अदाशून् (3),
 प्र ये पश्यन् अर्यमणं सचा आयोः (4), त्वया शूर्ता बहमाना अपत्यम् (5)

⁷ रपत् कविः इन्द्र अर्कसांतौ (1), क्षां दासाय उपबर्हणीं कः (2),
 करत् तिस्रो मघवा दानु-चित्रा (3), नि दुर्योणे कुर्यवाचं मृधि श्रैत् (4)

[*tisra*: the three realms of matter, life and mind;
dānuchitrā: a variety of mighty powers;
arkasātau: for the recovery (*satau*) of luminous rik mantra-s (*arka*),
 (6.26.3); recovery of the rays of knowledge (*arka*);
arkaḥ: ray, (3.26.7), (3.9.2); hymns of illumination, (4.3.15) and many
 others;
rapan: to laud;
 Line 2: you have flattened the foe]

1.174.8:

O Indra, because of you (1),
 the strength, eternal and the new, comes from heaven (2),
 in many forms with protective delights (3).
 You destroyed the cities of undivine and divisive forces (4).
 You bent the weapon of the undivine and hurting demon (5).⁸

[*pīyoḥ*: one who hurts, (2.19.7);
nabha: heaven; *sana*: eternal; *saho*: strength;
avi-mān: powers of increase;
ā aguḥ: to come, to return, (1.88.4)
vadhaḥ: weapon; vajra or thunder;
avi-raṇaya: with protective (*avi*) delights (*raṇa*)]

1.174.9:

O Indra, you cause the trembling (of enemies) (1).
 The waters detained by (the demon) Dhunimati (2),
 are made to flow like rushing rivers (3).
 O hero, when you crossed the ocean (to reach the shore) (4),
 you have brought Turvasha and Yadu to happiness (5).⁹

⁸ स॒न्ता ता तं इन्द्र॑ (1), नव्या॑ आ॒गुः स॒हो नभो॑ (2), अ॒वि-र॒णाय॑ पू॒र्वीः (3),
 भि॒न्त् पुरो॑ न भि॒दो अ॒दैवीः (4), न॒नमो॑ ब॒धः अ॒दैवस्य॑ पी॒योः (5)

⁹ त्वं धु॒निरिन्द्र॑ (1), धु॒निमतीः॑ ऋ॒णोः अ॒पः (2), सी॒रा न स्र॑वन्तीः (3),
 प्र॒ यत्संमृ॑द्म अ॒तिं शूर॑ प॒र्षिं (4), पा॒रया॑ तु॒र्वशं॑ यदुं॑ स्व॒स्ति (5)

[This verse is same as (6.20.12);
ṛṇoh: to flow, *na ṛṇoh:* detained;
dhuni: one with impetuous movement, (2.15.5), (5.34.5)]

1.174.10:

O Indra, be with us all the times (1).
 (Because of you) no wolf-demon can rend the leaders (2).
 You are the protector of men and gods (3).
 You give strength to all the contestants (in a race) (4).
 May we find the strong impulsion (5),
 that shall swiftly break through in the struggle (6).¹⁰

[*sprdhām:* contestants, (1.119.10); Note accent marks of this word
 in both (1.119.10) and (1.174.10) are same. The usual meaning of
sprdhah (with no accents) is, 'confronter'.
vṛka: the wolf-demon, the evil-power that tears;]

175. Indra

Riṣi: Agastyah Maitrāvaruṇiḥ

- 1.175.1: Soma is a showerer
 1.175.2: Soma is the conqueror in battles
 1.175.3: Dasyu with lawless strength
 1.175.4: Carry off the demon Shushna
 1.175.5: You recover life-energies
 1.175.6: I call with *nivid* mantra-s

Metre: 1, Skandagrīvo Bṛhatī; 2-5, Anuṣṭup, 6, Triṣṭup;

¹⁰ त्वम् अस्माकम् इन्द्र विश्वधं स्या (1), अवृकतमो नरां (2), नृपाता (3),
 स नो विश्वासां स्पृधां संहोदा (4), विद्यामेषं वृजनं जीरदानुम् (5)

1.175.1:

O Lord of steeds, drink this great delight from the vessel (2),
and become joyful (1).

O mighty Indra, the Soma-delight is a showerer (4),
has many riches and wins the thousands (5).
It has rapture and is satisfying (3).¹

[*matsara*: satisfying (1.15.1); *matsi*: joyful;]

1.175.2:

May the satisfying (Soma) reach you (1).
It showers (gifts), is rapturous and adorable (2).

O Indra, the Soma carries strength, is enjoyable (3),
conqueror in battles and is immortal (4).²

[*pṛtanāṣhāt*: conqueror in the battle;
sānasi: enjoyable, (1.8.1)]

1.175.3:

You are a hero and a savior (1).
Impel the car of human being (towards gods) (2).

O one full of strength, burn the lawless dasyu-foe (3),
like burning a wooden vessel (4).³

[*avratam*: one not following or opposed to the divine law of works,
(1.101.2);

sanitā: savior, (1.36.13), conqueror, (8.19.9)]

¹ मत्सि (1), अपायि ते महः पात्रस्य-इव हरिवो (2), मत्सरो मदः (3),

वृषा ते वृष्ण इन्दुः वाजी (4), सहस्रसातमः (5)

² आ नः ते गन्तु मत्सरो (1), वृषा मदो वरेण्यः (2),

सहावाँ इन्द्र सानसिः (3), पृतनापात् अमर्त्यः (4)

³ त्वं हि शूरः सनिता (1), चोदयो मनुषो रथम् (2),

सहावान् दस्युम् अब्रतम् ओषः (3), पात्रं न शोचिषा (4)

1.175.4:

O Indra, seer, lord, by your strength (2),
you carried away one wheel of Sūrya (1).

Carry off the demon Shuṣhṇa with your weapon (*vadha*) (3).
Proceed to Kutsa with steeds which are (swift) as wind (4).⁴

[Line 1: By carrying away one wheel of Sun, Indra stops the movement of Sun so that he can marshal his rays to help the aspirants and defeat the foes.]

1.175.5:

Your rapture is most powerful (1).

Your will-power is most luminous (2).

You are the killer of Vṛtra and the finder of the riches (3),
the giver and one who recovers the life-energies (4).⁵

[*varivovidah*: finder of riches, (9.61.12), (8.27.14);

varivah: supreme good, (5.29.11);

mamsīṣhthā: giver, (7.38.6)]

1.175.6:

You cause happiness in your ancient singers (1,3),
just as the waters for the thirsty (2).

Hence I repeatedly call you with the *nivid*-mantra (4).

May we find the strong impulsion (5),
that shall swiftly break through in the struggle (6).⁶

⁴ मुषाय सूर्यं कवे चक्रम् (1), ईशान ओजसा (2),

बह शुष्णाय बधं (3), कुत्सं वातस्याश्वैः (4)

⁵ शुष्मिन्तमो हि ते मदौ (1), युष्मिन्तम उत क्रतुः (2),

वृत्रघ्ना वरिवोविदा (3), मंसीष्ठा अंश्वसातमः (4)

⁶ यथा पूर्वोभ्यो जरितृभ्यं इन्द्र मयं (1), इव अपो न तृष्यते (2), बभूथं (3),

तामनु त्वा निविदं जोहवीमि (4), विद्यामेषं (5), वृजनं जीरदानुम् (6)

[*nividaḥ*: they constitute a set of rik mantra-s, available as a part of the 'Rig Veda Khila', *adhyaṃya* 5.5, in the SAKSI edition of RV.]

176. Soma and Indra

Riṣi: Agastyah Maitrāvaruṇih

1.176.1: O Soma, make riches come to yajna

1.176.2: Sustainer of all strivers

1.176.3: Five types of beings

1.176.4: Slay those who find no delight in you

1.176.5: Seeing harmony in the mantra

Metre: 1-5, Anuṣṭup; 6, Triṣṭup

1.176.1:

Make riches (to come) to our sacrifice (2),

by making Indra happy, O Soma (1,3).

Pervade him, the showerer (4).

Standing formidable you pervade everywhere (5);

you find no enemies near you (6).¹

[*rgḥāyamāṇa*: standing formidable, (1.10.8);

āvisha: pervade him;

iṣṭaya: for our sacrifice, (10.70.11)]

1.176.2:

Pervade with praises (1),

him, the sole one, sustainer of all strivers (Indra) (2).

The showerer by his labour allows the growth of all (5),

according to their self-law (3),

just as the barley sown (becomes a plant) (4).²

¹ मत्सि (1), नो वस्य इष्ट्य (2), इन्द्रम् इन्दो (3), वृषा आविश (4),

ऋधायमाण इन्वसि (5), शत्रुमन्ति न बिन्दसि (6)

² तस्मिन् आ वैशया गिरो य एकः (1), चर्षणीनाम् (2),

अनु स्वधा (3), यम् उप्यते यवं न (4), चर्कषद् वृषा (5)

[Line 2 is in (1.7.9);

charṣaṇīnām: strivers, workers, (1.7.9);

charkṣhad: to plough the land, (1.23.15)]

1.176.3:

In his hands are all the treasures (felicities) (1,3),
(needed) by the five classes of beings (2).

O Indra, destroy him who would do us harm (4).

Kill him as if you are a divine thunderbolt (5).³

[Line 2: Five peoples or types of being; persons knowing *anna*, knowing *prāṇa*, knowing *manas*, knowing *mahas* or *svar*, knowing *ānanda*. Persons knowing one realm also know something about the lower realms.]

1.176.4:

Slay everyone who does not press the Soma (1),
even if the destruction is difficult (2).

Slay (all) who do not have delight in you (3).

Bestow upon us (their) knowledge and felicities (4),
since the wise will indeed carry it (5).⁴

[*vedanam*: gain; knowledge and riches, (7.32.7);

Line 3 is similar to a part in (7.32.7);

ohate: to come galloping, (5.52.10,11); to carry, (7.16.11);

dūṇāsham: *duḥ-ṇāsham*: one to be destroyed only with difficulty,
(6.45.26)]

³ यस्य विश्वानि हस्तयोः (1), पञ्च क्षितीनां (2), वसु (3),

स्पाशयस्व यो अस्मधुक् (4), दिव्या-इव अशनिः जहि (5)

⁴ असुन्वन्तं समं जहि (1), दूणाशं (2), यो न ते मयः (3),

अस्मभ्यम् अस्य वेदनं दद्धि (4), सूरिः चित् ओहते (5)

1.176.5:

O Soma, protect him in his two-fold greatness (1),
who sees harmony in the luminous mantra-s (2).

O Soma, protect Indra in the battles (3),
and protect the opulent in their opulences (4).⁵

[Line 4: (alt.): protect the rich mind (*vājinam*) in its riches
(*vājeshu*);

sānuṣhak: harmony;

dvibarhasa: two-fold in its greatness, (7.8.6), (1.7.6); the greatness
in the divine realm and the human realm; riches of heaven and earth
(S);]

1.176.6:

Same as (1.175.6)⁶

177. Indra

Riṣhi: Agastyaḥ Maitrāvaruṇiḥ

1.177.1: Indra fills the men of vision

1.177.2: Gift-showering car

1.177.3: Come to us

1.177.4: This is yajna for gods and power of intelligence

1.177.5: Accept mantra-s of thinkers

Metre: Triṣṭup

⁵ आ॒वो यस्य॑ द्वि॒वर्ह॑सो (1), अ॒र्केषु॑ सा॒नुषक् अस॑त् (2),

आ॒जौ इन्द्र॑स्य इन्द्रो प्रा॒वो (3), वा॒र्जेषु॑ वा॒जिन॑म् (4)

⁶ यथा॑ पूर्वे॒भ्यो जरि॑त॒भ्य इन्द्र॑ मय॑ इ॒वापो न तृ॑ष्यते व॒भूथ॑ ।

तामनु॑ त्वा नि॒विदं॑ जोह॒वीमि॑ वि॒द्यामे॑षं वृ॒जनं॑ जी॒रदा॑नुम् ॥ ६

1.177.1:

The mighty Indra fills the men of vision (1),
 is the king of all the striving persons, one called by many (2).
 He is of inspired knowledge, praised by us (3),
 and engaged in protection (4).
 Yoking your steeds, move towards us (5);
 come in our front, O mighty one (6).¹

[*madrik*: see (1.177.3);

charṣhaṇiprāḥ: filling the men of vision, (4.2.13)]

1.177.2:

Mount the gift-showering car yoked to the mantra (4,2),
 (drawn by) horses which are mighty and shining, O Indra (1,3).
 With them, you come to our front (5).
 We invoke you to whom the Soma is pressed out, O Indra (6).²

[*vṛṣhaṇa*: shining;]

1.177.3:

The sweet Soma is prepared which showers (gifts) (2),
 and is poured on all sides (3).

(To get Soma), ascend the car which showers gifts (1).

O mighty Indra, yoked to the powerful horses (4),
 descend, come to our abodes, towards us (5).³

[*kṣhitīnām*: dwellings, (1.7.9), (3.20.4);

madhūni: sweet;

¹ आ चर्षणिप्रा वृषभो जनानां (1), राजा कृष्टीनां पुरुहूत इन्द्रः (2),

स्तुतः श्रवस्यन् (3), अवसोष (4), मद्रिक् युक्त्वा हरी (5),

वृषणा आ याहि अर्वाङ् (6)

² ये ते वृषणो वृषभासं (1), इन्द्र ब्रह्मयुजो वृषरथासो (2), अत्याः (3).

तां आ तिष्ठ (4), तेभिः आ याहि अर्वाङ् (5), हवामहे त्वा सुत इन्द्र सोमै (6)

³ आ तिष्ठ रथं वृषणं (1), वृषां ते सुतः सोमः (2), परिषिक्ता मधूनि (3).

युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां (4). याहि प्र-वत उप मद्रिक् (5)

pariṣhkitam: poured on all sides, (4.1.19);

madrik: towards us, (6.31.5); *pravata*: to descend, (5.31.1)]

1.177.4:

This is the *yajna* for gods (1).

This is the power of intelligence (in all works) (2).

These are the *mantra*-s; this is the *Ṣoma*-delight (3).

The grass seat is prepared (4).

O *Shakra*, may you come, be seated and drink (the *Soma*) (5).

Release your horses (from the yoke) (6).⁴

[*miyedha*: while commenting on (1.26.1) (KS) notes that '*miye*' is the syllable '*me*' according to Vedic practice. Thus *miyedhe* is also *medhe*, meaning intelligence, understanding etc. *miyedha* is translated (by S) as sacrifice. This is inappropriate here since *yajna* is there in line 1 (KS).

For S, with his obsession with animal sacrifice, *miyedha* denotes the animal meant for killing.

medha: the power of intelligence, (5.27.4); also 'purity' as in *medhasātau* in (8.71.5).

medhya: understanding one, (5.1.12)]

1.177.5:

O *Indra*, well-affirmed by our lauds (1),

may you come in our front to accept the *mantra*-s (2),

(offered by) thinkers, the doers of the work (3).

May we, singers, have your protection every day (4).

May we find the strong impulsion (5),

that shall swiftly break through in the struggle (6).⁵

⁴ अयं यज्ञो देवया (1). अयं मियेधं (2), इमा ब्रह्माणि अयम् इन्द्र सोमः (3), स्तीर्णं बर्हिः (4), आ तु शक्र प्र याहि पिबा निषद्य (5), वि मुञ्चा हरी इह (6)

⁵ ओ सुष्टुत इन्द्र (1), याहि अर्वाङ्गुप ब्रह्माणि (2), मान्यस्यं करोः (3), विद्याम वस्तोः अर्वासा गुणन्तौ (4), विद्यामेषं (5), वृजनं जीरदानुम् (6)

[*mānyasya*: thinkers;
mānyasya kāroḥ: thoughtful singers, (1.165.15);
vastoḥ: from the day (almost everywhere);
kāravaḥ: doers of work, (7.2.7);]

178. Indra

Riṣi: Agastyah Maitrāvaruṇiḥ

1.178.1: You are for the protection of adorers

1.178.2: The gifts of the two sisters

1.178.3: Indra hears the urgent calls of doers

1.178.4: Eats the satisfactions

1.178.5: Be our increaser

Metre: Triṣṭup

1.178.1:

O Indra, here is your inspired knowledge (1).

You have manifested for the protection of the adorers (2).

Do not disappoint us in our desire for being greatened (3).

May we obtain all the energies appropriate for men (4).¹

[*āpaḥ*: waters, energies;

ūtiḥ: protections and increasings;

mā ā dhak: do not disappoint;

mahayantam: to be greatened, (3.3.3); attain more progress;

babhūtha: come into being, (1.69.1), become manifest, (5.1.9);

shruṣṭim: inspired knowledge, (1.69.4), inspiration, (1.67.1)]

¹ यद्ध स्या ते इन्द्र श्रुष्टिः अस्ति (1), यया बभूथ जरितृभ्य ऊती (2),

मा नः कामं महयन्तम् आ धक् (3), विश्वा ते अश्यां पर्याप आयोः (4)

1.178.2:

O Indra, O king, do not stop (the gifts) (1),
 which the two sisters have released from the source of all (2).
 All the swift and vehement energies pervade him (3).
 May Indra bestow on us the friendship and the growths (4).²
 [*vayah*: growth, (1.66.2); wide expansion, (3.18.4);
sutuka: (10.3.7); potent (S);
aveshan: to pervade (S); *yonau*: source of all things;
svasāra: two sisters, day and night;]

1.178.3:

Indra, the hero, the victor in battles, along with Maruts (1),
 hears the beseeching calls of the doers of work (2).
 When he, by himself upholds the hymns (of the worshipper) (4),
 then he himself will swiftly direct the car to the giver (3).³
 [When Indra is attracted to an aspirant, then the mantra, impelled
 by Indra comes out of the mouth of singer as stated in (1.10.3,4).
 Thus Indra upholds the mantra. Then Indra comes to the singer.]

1.178.4:

Indra, along with Maruts, with excellent hearing (1),
 eats the satisfactions offered (2),
 and becomes friendly (with the worshipper) (3).
 In the contest with many voices, Indra directs the impulsions (4),
 to cause the praise of the sacrificer, the continuous worker (5).⁴

² न घा राजेन्द्र आ दभत् नो (1), या नु स्वसारा कृण्वन्त योनौ (2),
 आपः चित् अस्मै सुतुका अवेपन् (3), गमत् न इन्द्रः सख्या वयंश्च (4)

³ जेता नृभिः इन्द्रः पृत्सु शूरः (1), श्रोता हवन् नार्धमानस्य कारोः (2),
 प्रभर्ता रथं दाशुष उपाक (3), उयन्ता गिरो यदि च त्मना भूत् (4)

⁴ एवा नृभिः इन्द्रः सुश्रवस्या (1), प्रखादः पृक्षो (2), अभि मित्रिणो भूत् (3),
 समर्य इषः स्तवते विवाचि (4), सत्राकरो यजमानस्य शंसः (5)

[Lines 3,4: Indra impels the other contestants to praise the sacrificer (*yajamāna*) who does work continuously (without expecting any praise)

satrākara: one who does work forever (*satra*);

satra: has the meaning 'for ever', in (1.71.9), (1.72.1) or as in

satrajit, (8.98.4). For S, *satra* is connected with truth (*satya*);

prkṣhaḥ: satisfactions]

1.178.5:

O opulent Indra, (by your grace) may we overcome (1),

the foes who are great and formidable (2).

You are our protector; be also the increaser in us (3).

May we find the strong impulsion (4),

that shall swiftly break through in the struggle (5).⁵

[*manyamānaḥ*: formidable (S);

vr̥dhe: increaser of the Indra-powers in aspirants]

179. Lopamudra and Agastyaḥ

Riṣi: 1-2, Lopamudrā; 3-4, Agastyaḥ; 5-6, Agastyāntevāsī

1.179.1: Age diminishes the glory of bodies

1.179.2: All do not reach the end

1.179.3: Let us run the battle-race of the complete couple

1.179.4: Lopamudra goes to her spouse

1.179.5: I speak about our impurities

1.179.6: Agastya desires child and the strength

Metre: 1-4,6, Triṣṭup; 5, Bṛhatī

[We have followed the *anukramaṇi* in the assignment of the riṣi-s to mantra-s. As mentioned in the notes, there is no need for the *antevāsī*.]

⁵ त्वया वयं मघवन् इन्द्र शत्रून्भिष्याम (1), महतो मन्यमानान् (2),

त्वं त्राता त्वमुं नो वृधे भूः (3), विद्यामेषं (4), वृजनं जीरदानुम् (5)

1.179.1:

Many autumns have I been toiling night and day (1),
dawns aging me (2).

Age is diminishing the glory of our bodies (3).

Now let the males come to their spouses (4).¹

1.179.2:

Even the men of old, who were wise of the truth (1),

spoke the things of the truth with the gods (2),

even they cast (all) downward (3),

yea, they reached not an end (4).

Now let the males come wholly to their spouses (5).²

[Ine 5: *sam*: completely; *sam jagamyuḥ*: come without any reservations (to enjoy);]

1.179.3:

Not in vain is the labour which the gods protect (1).

Let us have the taste of even all the contesting forces (2),

let us conquer indeed even here (3),

let us run this battle-race of a hundred leadings (4,6),

a complete couple (5).³

[*ashnavāva*: taste;

abhi ajāva: let us run, (indicating action to conquer)]

¹ पूर्वीरहं शरदः शश्रमाणा दोषा वस्तौः (1), उषसो जयन्तीः (2),

मिनाति श्रियं जरिमा तनूनाम् (3), अप्यू नु पत्नीः वृषणो जगम्युः (4)

² ये चिद्धि पूर्वं ऋतसाप आसन् (1), साकं देवेभिः अवदन् ऋतानि (2),

ते चित् अव असुः (3), नहि अन्तम् आपुः (4), समू नु पत्नीः वृषभिः

जगम्युः (5)

³ न मृषा श्रान्तं यत् अवन्ति देवा (1), विश्वा इत्स्पृधौ अभि अश्रवाव (2),

जयावेत् अत्र (3), शतनीथम् आजिं (4), यत् सम्यञ्चा मिथुनौ (5),

अभि अजाव (6)

1.179.4:

Let not desire come on me of the stream that stays me (1),
 (whether the desire) born from here (2),
 or from somewhere in those other worlds (3).
 Lopamudra goes into her spouse (4);
 she drains deep her panting lord (6),
 she ignorant, him the wise (5).⁴

[*mā*: not, *rudhataḥ*: to stay, to halt one's efforts;
nadasya: stream;]

1.179.5:

Now having drunk Soma into our hearts (1),
 I speak (about) (2),
 all the impurity we have done (3),
 so that the grace (of Soma) may wholly forgive us (3);
 for, mortal man is a creature of many desires (4).⁵

1.179.6:

Agastya digging with spades (1),
 desiring offspring, the child and strength (2),
 he, the forceful Rishi, nourished both the types (3),
 and reached in the gods the true blessings (4).⁶

[Translation based on a draft of SA, done around 1921, reprinted in
 A & R, April 1984.

ubhau varṇau: the two colours or types;

The two types: human and divine, of *ārya* and *dāsa*.]

⁴ नृदस्य मा रुधतः काम आगन् (1), इत आजातो (2), अमुतः कुतश्चित् (3),
 लोपांमुद्रा वृषेण नीरिणाति (4), धीरम् अधीरा (5), धयति श्वसन्तम् (6)

⁵ इमं नु सोमम् अन्तितो हृत्सु पीतम् (1), उप ब्रुवे (2),

यत् सीम आगः चकृमा (3), तत्सु मृळतु (4), पुलुकामो हि मर्त्यः (5)

⁶ अगस्त्यः खनमानः खनित्रैः (1), प्रजाम् अपत्यं बलमिच्छमानः (2),

उभौ वर्णौ ऋषिः उग्रः पुंपोष (3), सत्या देवेषु आशिषो जगाम (4)

Lopāmudrā and Agastya: RV (1.179)

This sūkta has 6 mantrās: According to Sāyaṇa and Brhad-devata, the sūkta deals with the request by Lopāmudrā made to her husband Agastya for a child.

This interpretation is acceptable and it falls under the category of 'surface' or 'exoteric' interpretation. Note that Veda does not regard physical sex as a sin. There are certain difficulties in this interpretation regarding the fifth mantra. It is said to be uttered by a novice (*brahmachāri*) who overheard the intimate conversation between Agastya and his wife Lopāmudrā. The appearance of 'Soma' in this mantra is not easily explained.

The psychological interpretation pays more attention to the various words occurring in the mantra and the appearance of Soma. What is mentioned in this Sūkta is the symbolic union of Puruṣha and Prakṛti to create the godhead, Son. This idea is there in RV (5.69.2) which mentions the bulls (*vṛṣhabha*) which cast their seed (*retas*) and the cows (*dhenavaḥ*).

Sri Aurobindo explains: "the Bull is the Puruṣha, soul or conscious being; the cow is the Prakṛti, the power of consciousness. The creation of the godhead, the son, comes by the fertilisation of the triple luminous consciousness by the triple luminous soul of the truth-being so that higher consciousness becomes active, creative and fruitful in man."

This same idea is in this sūkta in a different form. Of the 6 mantrās, the first two are clearly uttered by Lopāmudrā, according to all scholars. The word Lopāmudrā appears only in the 4th mantra. The last *pādās* of mantrās 1 and 2 have similar meanings:

"Let *vṛṣhaṇa* come to the wife (*patni*)".^{3, 4}

We have to clarify what is *vṛṣhaṇa*. It means the Bull, the strong one. It usually refers to the Indra-power or Puruṣha.

³ patnīr vṛṣhaṇo jagamyuḥ (mantra 1)

⁴ patnīr vṛṣhabhīr jagamyuḥ (mantra 2)

Mantra 1 states that, 'she has spent many years and is now approaching old age; let *vr̥ṣhaṇa* (Indra-power, husband) approach the wife'.

Agastya, in mantra 3, declares that, 'effort (*shrāntam*) is needed. In this world, we may triumph in many conflicts if we exert mentally together'. In mantra 4, Agastya declares that, 'let Lopāmudrā approach *vr̥ṣhaṇam*'. Note he does not say husband. The word Lopāmudrā means 'one who lacks (*lopa*) the movement (*ra*) of happiness (*mud*)'. Agastya suggests that she should first work and prepare herself (removing her deficiency) and meet the *vr̥ṣhaṇa*.

Lopāmudrā takes the hint. She understands that, to meet the Bull (*vr̥ṣhaṇa*) or Indra-power, Soma-delight should be released by means of work. She prepares the symbolic Soma of delight (mantra 5) and prays that the *vr̥ṣhaṇa* may come. Apparently, the symbolic union between the puruṣha and *prakṛti* takes place; the mantra 6 is Agastya's thanksgiving.

He says that he has nourished both (*ubhau*) obligations, which may mean the physical union and the higher level union of Puruṣha and Prakṛiti. The mantra states that, 'he received the blessings of truth (*satya āshisha*) from the gods'. Thus, according to this interpretation, mantra 5 is uttered by Lopāmudrā, and mantra 6 by Agastya. There is no need to bring in the *brahmachāri* (novice) to explain mantra 5 as done in the earlier interpretation. (Based on the essay of A.B. Purani)

End of anuvāka 23

180. Ashvins

Riṣi: Agastyaḥ Maitrāvaruṇiḥ

- 1.180.1: O Ashvins, your steeds traverse the worlds
 1.180.2: They are friendly to man
 1.180.3: Mature milk in an immature cow
 1.180.4: You made the sage Atri happy amidst blaze
 1.180.5: The vehicle of prayer
 1.180.6: Give riches as per the perfect law of actions
 1.180.7: Separate the miser Paṇi
 1.180.8: Agastya makes the seers awake to knowledge
 1.180.9: You establish perfect life force in seers
 1.180.10: A stoma for happy journeying

Metre: Triṣṭup

1.180.1:

Your well-guided steeds traverse the worlds (1).

Your car goes around the oceans (2).

(The car with) golden fellies grants profusely (the prayers) (3).

May the Ashvins drink the Soma along with Uṣhas (4).¹

[*pruṣhāyan*: to grant profusely, (4.43.5), (1.121.2);

paridīyat: go around;]

1.180.2:

(O Ashvins), direct your well-yoked steeds downwards (1,3).

They are friendly to man and going on many paths (2).

The sisters bring you with the hymns (4).

The yajamāna praises you, the drinkers of sweet Soma (6),

for the plenty of everything and impulsions (5,7).²

¹ यु॒वो रजाँ॑सि सु॒-यमाँ॑सो अ॒श्व॒ा (1), रथो॑ य॒द्वां परि॑ अ॒र्णाँ॑सि दी॒यत् (2),

हि॒र॒ण्य॒यां वां प॒वयः॑ प्रु॒षाय॑न् (3), म॒ध्वः पि॒बन्ता॑ उ॒षसः॑ स॒चेथे॑ (4)

² यु॒वम् अ॒त्य॒स्य अ॒व नक्ष॑थो (1), यत् वि॒प॒त्म॒नो न॒र्य॑स्य (2), प्र॒य॑ज्योः (3),

स्व॒सा य॒द्वां वि॒श्व॒गू॒र्ती भ॑राति (4), वा॒जा॒य (5), ई॒द्वे म॒धु॒पौ (6), इ॒षे च॑ (7)

[*īṭte*: to praise, (5.12.6);

gūrtiḥ: one who prays or lauds, (4.19.8);

patman: path, (5.5.7); *atyā*: steeds, (4.2.3);]

1.180.3:

You established the milk of knowledge in Ray-cows (1),
(established) mature milk in a (previously) immature cow (2).

The pure (yajamāna) with offerings worships you (6),
in the midst of delightful things (3), like a thief (5),
O (Ashvins) who have the forms of truth (4).³

[*hvāro na*: like a thief; the analogy can be understood in 2 ways.
Yajamāna is careful in his work like a thief. Also it could refer to
Ashvins. Ashvins amidst the delightful things are like thieves amidst
trees (*vana*).

āmāyām: immature; *pakvam*: mature milk; *pūrvyam*: previously;

pakvam āmāsu: occurs in (1.62.9) (2.40.2), (3.30.14);

vaninaḥ: delightful; trees;]

1.180.4:

You made the sage Atri happy even in the midst of blaze (1),
by rendering it into a fast running water (2).

To you, O Ashvins, leaders, the offerings of light are made (3).
The Soma-delight runs to you like wheels down a descent (4).⁴

[*pashva-iṣṭī*: offerings (*iṣṭī*) of light (*pashu*);

The aid to Atri is mentioned in many mantra-s such as (1.118.7),
(1.112.7) etc.]

³ युवं पयं उस्त्रियायाम् अधत्तं (1), पक्वम् आमायाम् अब पूर्वं गोः (2),

अन्तः यत् वनिनौ (3), वाम् ऋतप्सू (4), ह्वारो न (5),

शुचिः यजते हविष्मान् (6)

⁴ युवं ह घर्मं मधुमन्तम् अत्रये (1), अपो न क्षोदौ अवृणीतम् एषे (2),

तद्वा नरौ अश्विना पथं-इष्टी (3), रथ्येव चक्रा प्रति यन्ति मध्वः (4)

1.180.5:

O Ashvins, by the vehicle of prayer (2),
 may you turn towards us (1),
 just as you (helped) the infirm Taugrya (3).
 Heaven and earth together worship your greatness (4).
 May this aged one have a long life free of sin (5),
 O masters of sacrifice (6).⁵

[*ohena*: vehicle; *ohaiḥ*: vehicle, (4.10.11);
akṣhu: long-life (s); *goḥ*: Ray, prayer;
dānāya: gift, help; Taugrya: son of Tugra;
vavṛtīya: turn towards us, (7.93.6);]

1.180.6:

O Lavish givers, yoke your steeds (1),
 and create the city of many thoughts by your self-law (2).
 The illumined seer urges you to come swiftly like the wind (3).
 Give us great riches, as per the perfect law of actions (4).⁶
 [*suvrata*: perfect laws of action, (9.20.5) (everywhere in RV)
veṣhat: to come, (4.19.5); *preṣhat*: to urge you, (1.68.5);
puramdhi: many-thoughted city, (10.30.1); earth (S);]

1.180.7:

We, your adorers sing variously your truthful praises (1).
 Let the hidden Paṇi (miser) be separated (and given up) (2).
 O Ashvins, may your journeyings be blameless (3),
 amidst the gods, O mighty (4).⁷

-
- ⁵ आ वाँ दानाय ववृतीय (1), दस्रा गोः ओहैण (2), तौग्यो न जिब्रिः (3),
 अपः क्षोणी संचते माहिना वां (4), जूणो वाम् अक्षुः अंहसो (5), यजत्रा (6)
⁶ नि यद् युवेथै न्नि्युतः सुदानू (1), उप स्वधाभिः सृजथः पुरंधिम् (2),
 प्रेषद् वेष्ट् वातो न सूरिः (3), आ महे ददे सुब्रतो न वाजम् (4)
⁷ वयं चिद्धि वाँ जरितारः सत्या विपन्यामहे (1), वि पणिः हितावान् (2),
 अथा चिद्धि ष्म अश्विनौ अनिन्या पाथो हि ष्मां (3), वृषणौ अन्तिदेवम् (4)

[*jaritāraḥ*: worshippers, adorers;

hitam: hidden, (4.5.8), (5.11.8);

Line 2: The miserly demonic force Paṇi is hidden in the realms of subconscious much below our waking consciousness. This force must be recognized and thrown out.

pāthaḥ: journeyings, (10.70.9) (almost everywhere); to drink (Soma) (S); Ashvins journey everywhere distributing their honey or bliss and performing the so-called miracles.]

1.180.8:

(The seer) Agastya, highly proclaimed by leaders (3), makes the leaders to awake to knowledge by numerous calls (5), like an instrument of sound (4), everyday, O Ashvins (1), for the gain of the stream of sorrow-destroying Soma (2).⁸

[*prasravaṇeṣhu*: stream of Soma, (8.33.1), (8.65.2); stream of water S);

virudrasya: for destruction of grief (S), (occurs once);

Line 2: For S, Agastya asks for the gain of water. Only Soma delight has the property of removing grief.]

1.180.9:

In your forward march (2), you are carried in your great chariot (1).

Come to the human aspirant like the invoker Agni (3).

In the luminous seers you establish the perfect life-force (4).

O Nāsatya-s, may we be enriched with felicities (5).⁹

[Line 2: Agni comes to the aspirants easily and he invites the other gods to the subtle body. He is the invoker (*hotā*).

yāthaḥ: to come, (5.74.3);

⁸ युवां चिद्धि ष्म अश्विनौ अनु द्यून् (1), विरुद्रस्य प्रस्रवणस्य सातौ (2), अगस्त्यो नरां नृषु प्रशस्तः (3), काराधुनी-इव (4), चितयत् सहस्रैः (5)

⁹ प्र यत् वहँथे महिना रथस्य (1), प्र स्पेन्द्रा (2), याथो मनुषो न होता (3), धत्तं सूरिभ्य उत वा सु-अश्व्यं (4), नासत्या रयिपाचः स्याम (5)

spandrāḥ: forward march, (5.52.5), (5.52.3); but in the commentary of S, it is *syandraḥ*; correct version is *spandraḥ*, as in VSM edition.]

1.180.10:

We call today (your) car (1),
with a new *stoma* for happy journeying, O Ashvins (2).
The car has undamaged fellies and traverses the heaven (3).
May we find the strong impulsion (4),
that shall swiftly break through in the struggle (5).¹⁰

[*stoma*: laud of affirmation;

suvitāya: for happy journey or movement, (3.2.13), (2.2.6) etc., for happiness, (7.2.6);

aṛiṣṭānemiḥ: undamaged fellies, (1.89.6);

ratha: car; symbolizes the movement of energy; prayer to car with unhurt fellies is in (3.53.17)]

¹⁰ तं वां रथं वयम् अद्या हुवेम (1), स्तोमैः अश्विना सुविताय नव्यम् (2),
अरिष्टनेमिं परिद्याम् इयानं (3), विद्याम् इषं (4), वृजनं जीरदानुम् (5)

181. Ashvins

Riṣhi: Agastyah Maitrāvaruṇiḥ

- 1.181.1: You lead upwards the waters in the pilgrim-yajna
 1.181.2: Steeds of Ashvins
 1.181.3: Masters of knowledge and sacrifice
 1.181.4: Born with faultless bodies
 1.181.5: The car and the steeds
 1.181.6: One is like Indra, the other is nourished by the plenty
 1.181.7: The threefold hymn
 1.181.8: Destroy the covering ignorance, nourish Ray-cows
 1.181.9: The singer invokes you as the supreme good

Metre: Triṣṭup

1.181.1:

During your pilgrim-journey, you lead upwards the waters (2),
 and the felicities with your impulsion, O beloved Ashvins, (1).
 This yajna offers you the word of praise (3).
 For people you offer protection (5),
 you hold all the substances for them (4).¹

[*vasudhitī*: hold all the substances including riches (4.48.3);
 there are similar words such as *mitra dhītaye*, *nema dhītā*;
prashasti: word of praise, (1.70.5), (7.6.1);
ninīyāt: to lead, (10.85.23);]

1.181.2:

May the self-ruling (steeds) bring you, Ashvins, here (5).
 Your steeds are pure bright, drink the milk of knowledge (1,3),
 are heavenly, galloping like the wind (2).
 They with wide backs are mighty with the speed of mind (4).²

¹ क॒दु प्रे॒ष्ठौ इ॒षां रं॒यी॒णाम् (1), अ॒ध्व॒र्य॒न्ता यत् उ॒न्नि॒नी॒थो अ॒पाम् (2),
 अ॒यं वा॑ य॒ज्ञो अ॒कृत॒ प्र॒शस्तिं॑ (3), वसु॑धि॒ती (4), अ॒वि॒तारा॒ जना॒नाम् (5)

² आ वा॒म् अ॒श्वांसः॑ शुच॑यः पय॒स्पा (1), वा॒तर॑र॒हसो दि॒व्यासो॑ (2), अ॒त्याः
 (3), म॒नोजु॒वो वृ॒षणो॑ वी॒तपृ॒ष्ठा (4), ए॒ह स्व॒राजो॑ अ॒श्विना॑ ब॒हन्तु॑ (5)

[*vītapr̥ṣhthā*: wide-spread backs, (8.6.42);

vītam: wide-spread, (4.7.6)

ramhayate: gallop, (8.19.6); *svarājoh*: self-ruling, (8.94.4);

vṛṣhaṇa: mighty, one who showers gifts;]

1.181.3:

O Ashvins, may you come here for happy journeying (1,3).

The chariot with wide front and pillars is broad like earth (2).

You are mighty, stand firmly, speedy as mind (4),

lavish givers, masters of sacrifice and masters of knowledge (5).³

[S regards many epithets in lines 4 and 5 as referring to the car.]

1.181.4:

You are born here and here with faultless bodies (1,3).

You are praised together with your own names (2,4).

One of you is victorious, is of perfect yajna and a luminous seer (5).

The other becomes the son of heaven, full of happiness (6).⁴

[Line 1: here and here: Earth and heaven. Usually the Ashvin-twins are described together without focusing on their individuality. This sūkta is an exception.

According to S, line 5 indicates moon (chandra), line 6 indicates Sun, so that Ashvins are like the Moon and Sun;

ūhe: to become, (5.3.9); to uphold (the worlds) (alternate meaning for a part of (6))

³ आ वां रथो (1), अवन्तिः न प्रवत्त्वान् सुप्र-वन्धुरः (2), सुव्रिताय गम्याः (3), वृष्णः स्थातारा मनसो जवीयान् (4), अहंपूर्वो यजतो धिष्ण्या यः (5)

⁴ इहेह जाता (1), सम्-अवावशीताम् (2), अरेपसा तन्वा (3),

नामभिः स्वैः (4), जिष्णुः वामन्यः सुमखस्य सूरिः (5),

दिवो अन्यः सुभगः पुत्र ऊहे (6)

1.181.5:

Come to our abode (2),

since your golden-coloured car can move in any direction (1).

May the mighty horses of others be nourished (3);

O Ashvins the mighty neighing steeds with plenty of substance (4,6),
(are) covered with the dust created by the churning (5).⁵

[*mathnā*: churning (caused by travel), (cf *mathnantaḥ* in (1.127.7)
rajāmsi: dust, (8.43.6);

vājaiḥ: those with plenty of substance, mighty;

Line 3: *anyasya*: other thing: the horses; travel involves both car
and steeds. Car is mentioned in (1). Steeds are in line (3-6).]

1.181.6:

(One of them) is carrier of seasons (1),

like Indra, he destroys foes, has many impellings (2);

(he) moves to impel the Soma (to go to various places) (3).

The movements of the other is nourished by the plenty (4).

The pervading gifts flow down to us like rivers from the heights (5).⁶

[*ūrdhva*: from the heights, (1.36.13); *iṣṇan*: to impel;

vṛṣhabha: the mighty one; Indra;]

1.181.7:

The dense hymn of worshipper has been released (1).

O Ashvins, it is threefold, undaunted and addressed to you (2).

Being lauded, protect the person beseeching you (3).

Hear my call whether you are moving or not (4).⁷

⁵ प्र वाँ निचेरुः कंकुहो वशाँ अनु पिशङ्गरूपः (1), सदनानि गम्याः (2),
ह्रीं अन्यस्य पीपयन्त (3), वाजैः (4), मथ्ना रजांसि (5), अश्विना वि घोषैः (6)

⁶ प्र वाँ शरद्वान् (1), वृषभो न निष्पाट् पूर्वीः इषः (2), चरति मध्वं इष्णन् (3),
एवैः अन्यस्य पीपयन्त वाजैः (4), वेषन्तीः ऊर्ध्वा नद्यो न आगुः (5)

⁷ असंजि वाँ स्थविरा वेधसा गीः (1), बाळ्हे अश्विना त्रेधा क्षरन्ती (2),
उपस्तुतौ अवतं नार्धमानं (3), यामन् अयामन् श्रुतुतं हव मे (4)

[*asarjī*: released; *bālhe*: undaunted;
kṣharanti: addressed to you; *sthavira*: dense, solid;
vedhasā: worshipper, (4.6.1);]

1.181.8:

The hymn in luminous form is for you in the abode (1),
 with triple grass-seats; it nourishes the men (2).
 O showerers, destroy the covering ignorance (3.6),
 nourish the Ray-cows together with us, the human beings (5),
 by your lavish gifts (4).⁸

[*meghaḥ*: the demon-cloud of ignorance covering the spiritual Sun;
 (occurs once); *pīpāya*: to nourish, (2.2.9);
vapsasaḥ: body, form; *tri barhiṣhi sadasi*: the abode with triple seats
 of sacred grass (*barhi*)]

1.181.9:

O Ashvins, I (worship) you as if you are Pūṣhan (1).
 The adorer praises you with offerings (3),
 as if he is worshipping Agni, Ushas or Puramdhi (2).
 I the singer invoke you as the supreme good (4).
 May we find the strong impulsion (5),
 that shall swiftly break through in the struggle (6).⁹
 [*varivasyā*: supreme good, (5.29.11), (9.96.3)]

⁸ उ॒त स्या वां रु॒शतो॒ वप्स॑सो गीः (1), त्रि॒ब॒र्हिषि॑ सद॑सि पि॒न्वते॒ नृन् (2),
 वृषां॑ वां मे॒घो (3), वृ॒षणा॑ (4), पी॒पाय॑ गोः न से॒के म॑नु॒षो (5), द॒श॒स्यन् (6)
⁹ यु॒वां पू॒षेव॑ अ॒श्विना॑ (1), पु॒रि॒धिः अ॒ग्निमु॑षां न (2), ज॒रते॑ ह॒विष्मा॑न् (3),
 हु॒वे य॒द्वा व॑रि॒वस्या॑ गृ॒णानो॑ (4), वि॒द्यामे॑षं (5), वृ॒जनं॑ जी॒रदा॑नुम् (6)

182. Ashvins

Riṣhi: Agastyah Maitrāvaruṇiḥ

- 1.182.1: The knowledge has come
 1.182.2: Ashvins full of Indra-power (*indra-tama*)
 1.182.3: Do not tarry in a place with no offerings
 1.182.4: Give ecstasy to your adorer
 1.182.5: Saved the son of Tugra in the ocean
 1.182.6: Four ships lifted him and saved him
 1.182.7: The tree to which he clung before being saved
 1.182.8: Hymns of thinkers addressed to you

Metre: 1-5,7, Jagatī; 6,8, Triṣṭup

1.182.1:

The knowledge has come to us (1).

Approach it with reverence (2).

The car with lavish gifts has come (3);
 take joy in it, O thinkers (4).

They, the masters of knowledge, animate the thoughts (5).

They, pure-actioned, doers of great deeds (7),
 sons of heaven are protectors of people and riches (6).¹

[*vishpalāvasu*: those who protect people and riches, (1.112.10)

bhūṣhema: approach with reverence, (3.3.9);

shuchivrata: pure-actioned, (1.15.11)]

¹ अभूत् इदं वयुनम् (1), ओ षु भूषता (2), रथो वृषण्वान् (3), मदता मनीषिणः (4), धियंजिन्वा धिष्या (5), विश्पलावसू दिवो नपाता (6), सुकृते शुचिव्रता (7)

1.182.2:

Ashvins, the masters of knowledge are full of Indra-power (1).
 They are achievers in work and full of Marut-powers (2),
 excellent workers perfect among charioteers (3).
 Bring the car full of sweet Soma which overcomes ignorance (4).
 O Ashvins, come with it to the giver (of offerings) (5).²

[*dasrā*: givers of action, (1.3.3, 5.75.2);

damsiṣṭa: perfect workers, (8.24.5);

indra-tama: most-Indra, full of Indra-powers, (7.79.3). This epithet shows that Indra is a force and not a human being.]

1.182.3:

In a place where people who make no offerings are respected (3),
 what do you do there, O Ashvins (1)?
 Why do you tarry there (2)?
 Overcome (or humble) him and take away the life of the miser (4).
 For the sage who seeks the word, grant him the light (5).³

[*vachasyubhiḥ*: they that seek the word, (5.14.6)]

1.182.4:

Destroy completely the dog-like persons barking at us (1).
 Kill those who want to hurt us (2).
 O Ashvins, you know the methods of their destruction (3).
 Endow every praise of your adorer with ecstasy (4).
 O Ashvins, protect us who are praising you (5).⁴

² इन्द्रतमा हि धिषण्यां (1), मरुत्तमा दस्रा दंसिष्ठा (2), रथ्या रथीतमा (3),

पूर्णं रथं वहेथे मध्व आर्चितं (4), तेन दाश्रांसम् उर्ष याथो अश्विना (5)

³ किमत्र दस्रा कृणुथः (1), किमासाथे (2), जनो यः कः चित् अहविः
 महीयते (3), अति क्रमिष्टं जुरतं पणेः असुं (4), ज्योतिः विप्राय कृणुतं
 वचस्यवै (5)

⁴ जम्भयतम् अभितो रायतः शुनौ (1), हुतं मृधौ (2), विदथुः तानि
 अश्विना (3), वाचंवाचं जरितू रत्रिनीं कृतम् (4), उभा शंसं नासत्या अवतं
 मम (5)

1.182.5:

You two made a boat to cross the ocean (1),
 which has winged power like the self (2).
 It gave happiness to the son of Tugra (3).
 Him, with mind devoted to gods, you carried up (from waters) (4).
 Descending (from the sky) you made a easy path for him (5),
 to move across the great waters (6).⁵

[*paptan*: to move; *petathuḥ*: flying (down), (8.73.4);

ātmavantam: (powerful) like the self;

The rescue of the son of Tugra is continued in next 2 verses. See the note in (1.158.3). The name of the son of Tugra is Bhujyu. Note Tugra appears elsewhere in (6.62.6) who is apparently a different person.]

1.182.6:

The son of Tugra was cast down into the middle of waters (1),
 enveloped in darkness (3);
 he was without any support and suffering (2,4).

Impelled by Ashvins, four ships lifted him and saved him (7,5),
 amidst the watery expanse, he being beloved of Ashvins (6).⁶

[*jathala*: *jathara*: belly; expanse of water;

pravidham: suffering (S)]

⁵ युवमेतं चक्रथुः सिन्धुषु प्लवम् (1), आत्मन्वन्तं पक्षिणं (2), तौग्राय कम् (3),
 येन देवत्रा मनसा निः ऊहथुः (4), सुपसनी पैतथुः (5), क्षोदसो महः (6)

⁶ अर्वाविद्धं तौग्रम् अप्सु अन्तः (1), अनारम्भणे (2), तमसि (3), प्रविद्धम्
 (4), चतस्रो नावो (5), जठलस्य जुष्टा उत् (6), अश्विभ्याम् इषिताः
 पारयन्ति (7)

1.182.7:

What was the tree that was placed in the midst of the ocean (1),
to which the supplicating son of Tugra clung (2),
just as a falling animal holds on to leaves for support (3).
You Ashvins brought him up for his happiness (*kam*) (4).
This act makes you glorious (5).⁷

[The tree (*vrksha*) which saved him is *vanaspati*, the lord of delight.
shromataya: from *shru* and *mat*, that which is heard elsewhere,
glorious, (6.19.10);
kam: happiness; *ārabhe*: support;]

1.182.8:

O leaders, Ashvins (1),
may the hymns uttered by thinkers be acceptable to you (2).
Be pleased with the Soma sacrifice today in our dwelling (3).
May we find the strong impulsion (4),
that shall swiftly break through in the struggle (5).⁸
[*mānāsa*: thinker, singer; *mānam*: measure]

183. Ashvins

Riṣhi: Agastyah Maitrāvaruṇiḥ

- 1.183.1: Car with three wheels and pillars**
1.183.2: Here are things giving satisfaction to you
1.183.3: Impel the sacrificer for the son to be born in him
1.183.4: Let not the wolf-foe harm us
1.183.5: On my call, come by shortest path
1.183.6: We have crossed to the other shore of darkness
Metre: Triṣṭup

⁷ कः स्विद् वृक्षो निष्ठितो मध्ये अर्णसो (1), यं तौग्रो नाधितः परि
अर्णस्वजत् (2), पर्णा मृगस्य पतरौः इव आरभ (3), उदश्विना ऊहयुः (4),
श्रोमंताय कम् (5)

⁸ तद्वा नरा नासत्यौ (1), अनुं प्याद् यद् वां मानास उचथम् अबौचन् (2),
अस्मादद्य सदेसः सोम्यात् आ (3), विद्यामेपं (4), वृजनं जीरदानुम् (5)

1.183.1:

O showerers, yoke (the car) (1),
 with three wheels and three pillars speedy like the mind (2,3).
 O doers of good deeds, may you come in your car (4),
 to our dwelling with the triple principle (5).
 You travel like a bird with wings (6).¹

[*trichakra*: three wheels, meant for the motion in the three worlds;
trivandhura: the three supports for the three worlds;
tridhātu: triple principle or triple material of existence. They are
vasu (substance), *ūrja* (abounding force of being), *priyam* or *mayas*
 (delight and love). It is the forerunner of the triple *sat-chit-ānanda*.]

1.183.2:

Descend on the earth from your car of happy movement (1).
 The things giving satisfaction are for you, full of will-power (2).
 May this hymn be a companion to your body (3,5).
 May you with beautiful body (4),
 unite with Dawn, the daughter of heaven (6).²

[*vapuṣhya*: one having a beautiful body, (4.1.8);
sachata: to companion, (10.5.4);
prkṣhe: satisfactions, (1.71.7); that which satisfies desires, (2.1.6)]

1.183.3:

Ascend the car of happy movements (1).
 O leaders, Ashvins, come to the giver of offerings (3,4),
 according to the laws of workings (2).
 You come to the dwelling to impel the sacrificer (5),
 for obtaining the son of his own self (6).³

¹ तं युञ्जथां (1), मनसो यो जवीयान् (2), त्रिवन्धुरो वृषणा यः त्रिचक्रः (3),
 येन उपयाथः सुकृतौ (4), दुरोणं त्रिधातुना (5), पतथो विः न पर्णैः (6)

² सुवृत् रथौ वर्तते यन्नभि क्षां यत् तिष्ठथः (1), क्रतुमन्ता अनु पृक्षे (2),
 वपुः (3), वपुष्या (4), संचताम् इयं गीः (5), दिवो दुहित्रा उषसा सचेथे (6)

³ आ तिष्ठतं सुवृत् यो रथौ वाम् (1), अनु ब्रतानि (2), वर्तते हविष्मान् (3),
 येन नरा नासत्या (4), इष्यध्वै वर्तिः याथः (5), तनयाय त्मनै च (6)

[*tanaya tmane*: son of his own self; the god being born as the son within the human aspirant;
varti: dwelling; *iṣhayadhyai*: to impel;
vrātāni: laws of workings; divine workings]

1.183.4:

Let not the wolf or she-wolf harm me (1),
 may you not desert us (2).
 May you not give me up (to the foe) (3).
 This hymn and this share of offerings are placed for you (4).
 O achievers of work, Soma is placed within for you (5).⁴

[*nidhaya*: placed within, set inside, (9.83.4), S identifies it with *nidhi*, treasure; *dasrau*: achievers of great work, (1.3.3);
vrkaḥ, *vrkīḥ*: hostile forces which tear the human beings; mentioned in several verses]

1.183.5:

(The sages) Gotama, Purumīḥa and Atri (1),
 invoke you along with offerings for their protection (2).
 O Ashvins, come to my call directly (4),
 by the shortest path like a traveler towards his goal (3).⁵
 [*diṣṭāṃ*: chosen goal (occurs once)]

⁴ मा वां वृको मा वृकीः आ दधर्षीत् (1), मा परि वर्क्तम् (2), उत माति धक्तम् (3), अयं वां भागो निहित इयं गीः (4), दस्रौ इमे वां निधयो मधूनाम् (5)

⁵ युवां गोतमः पुरुमीळ्हो अत्रिः (1), दस्रा हवते अवसे हविष्मान् (2), दिशं न दिष्टाम् ऋजूयेव यन्ता (3), मे हव नासत्या उप यातम् (4)

1.183.6:

We have crossed through to the other shore of darkness (1).

This stoma-*laud* has been addressed to you, O Ashvins (2).

Come here by the paths traversed by gods (3).

May we find the strong impulsion (4),

that shall swiftly break through in the struggle (5).⁶

[*adhāyi*: established, (5.75.9);

Line 1: appears in (1.92.6, 7.73.1);

This verse is same as (1.184.6)]

184. Ashvins

Riṣhi: Agastyaḥ Maitrāvaruṇiḥ

1.184.1: You are noble, sons of heaven

1.184.2: Be full of joy for our sake, destroy the *paṇi*

1.184.3: You bring Sūryā, the daughter of Sun

1.184.4: The thoughtful singers hasten the *stoma* chant

1.184.5: Come to the dwelling of Agastya for giving joy

1.184.6: We have crossed to the other shore of darkness

Metre: Triṣṭup

1.184.1:

(We invoke) you two today and on any other day (1),

at the onset of dawn (2).

I, the carrier, in the morning (call you) by lauds (3),

on behalf of one giving choice offerings (6).

You are noble, sons of heaven (5).

O Ashvins, (I call) you wherever you are (4).¹

[*sudāh*: one who gives gifts of perfection, (8.78.4);

uchchhantyaṃ: at the onset of Dawn, (5.64.7);]

⁶ अतारिष्म तमसः पारम् अस्य (1), प्रति वां स्तोमौ अश्विनौ अधायि (2),

एह यातं पथिभिः देवयानै (3), विद्यामेषं (4), वृजनं जीरदानुम् (5)

¹ ता वाम् अद्य (1), तौ अपरं हुवेम उच्छन्त्याम् (2), उषसि वह्निः उक्थैः

(3), नासत्या कुहं चित्सन्तौ (4), अर्यो दिवो नपाता (5), सुदाः-तराय (6)

1.184.2:

O showerers, become rapturous in the Soma (3),
 also be full of joy for our sake (1).
 Destroy the force of miser (*paṇi*) (2).
 We approach you with invocation, hear them (4);
 with your ears, hear also our thoughts dear to you (5,7).
 O leaders, you have the hidden knowledge (6).²
 [*ni-chetāraḥ*: one with the hidden knowledge, (7.57.2);
achchhoktibhiḥ: approach you with invocation, (8.103.13);
ut hatam: destroy;
eṣṭa: which you expect, dear to you, (occurs once)]

1.184.3:

O gods, Ashvins, nourishers, (you go) like arrows (2),
 to have the glory of bringing (the bride) Sūryā (1,3).
 For you, with the immense power of Varuṇa (6),
 the voice (of hymn), born of waters is uttered (4),
 as done in ancient times (5).³
 [Here the powers of deities such as Pūṣhan and Varuṇa are
 associated with Ashvins.
bhūreḥ: large, (7.4.6); of much, (6.13.2);
kakuha: clanging voice, (5.73.3), (SA), hymn (S);
 Sūryā: The daughter of Sun, *sūrya*]

² अस्मे ऊ षु वृषणा मादयेथाम् (1), उत् पणीन् हतम् (2), ऊर्म्या मदन्ता
 (3), श्रुतं मे अच्छोक्तिभिः (4), मतीनाम् एष्टा (5), नरा निचेतारा (6), च
 कर्णेः (7)

³ श्रिये (1), पूषन् इषुकृतेव देवा नासत्या (2), बहुतुं सूर्यायाः (3)
 वच्यन्ते वां ककुहा अप्सु जाता (4), युगा जूर्णेव (5), वरुणस्य भूरैः (6)

1.184.4:

O Ashvins may we have your honied gifts (1).

The thoughtful singer hastens the *stoma* to you (2).

O lavish givers, with inspired knowledge (3),

the strivers make you joyful for getting the hero-strength (4).⁴

[Line 2: singer: the seer Agastya of this hymn;

hinoti: hastens, (1.18.4);

mādhvī rātiḥ: gift with the delight of Soma;]

1.184.5:

O opulent Ashvins, this stoma-laud has been made for you (1).

It is full of purities and is thoughtful, O opulent one (2).

May you come to the dwelling of Agastya (3),

for him to have the son by himself (4),

and for making him joyful (5).⁵

[*tanaya*: son, see (1.183.3); *mānebhiḥ*: thoughtful;

1.184.6:

Same as (1.183.6).⁶

⁴ अ॒स्मे सा वाँ मा॒ध्वी रा॒तिः अ॒स्तु (1), स्तोमं॑ हि॒नोतं मा॒न्यस्य॑ का॒रोः (2),

अनु॑ यद्वाँ श्रव॑स्यां सु॒दानू (3), सु॒वीर्या॑य च॒र्षण॑यो म॒दन्ति (4)

⁵ ए॒ष वाँ स्तोमो॑ अ॒श्विनौ अ॒कारि॑ (1), मा॒नैभिः॑ म॒घवा॑ना सुवृ॒क्ति (2),

या॒तं व॒र्तिः (3), तन॑याय॒ त्मनै॑ च॒ अग॑स्त्यै (4), ना॒सत्या॑ म॒दन्ता॑ (5)

⁶ अ॒ता॒रिष्म॑ तम॒सः पा॒रम् अ॒स्य (1), प्र॒ति वाँ स्तोमो॑ अ॒श्विनौ अ॒धायि॑ (2),

ए॒ह या॑तं प॒थिभिः॑ दे॒वानै॑ (3), वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् (4)

185. Heaven and Earth

Riṣi: Agastyah Maitrāvaruṇiḥ

- 1.185.1: How did heaven and earth come to birth
 1.185.2: Without feet or motion, you support movement
 1.185.3: The gifts of Aditi, Goddess of infinity
 1.185.4: They protect us from the giant might (of hostiles)
 1.185.5: They are youthful sisters and companions
 1.185.6: I invoke the two by the truth
 1.185.7: Blissful, victorious and protect the worlds
 1.185.8: Our thoughts recognize the offences done by us
 1.185.9: Gifts of perfection in abundance
 1.185.10: We declare the supreme truth of the two
 1.185.11: May the two be most close to us

Metre: Triṣṭup

1.185.1:

Of the two which was prior? which was later (1)?

How were they born (2)?

May the seers who know declare (this knowledge) (3).

Whatever exists (in the universe) bearing a name (5),

that is supported by you only (4).

The days and nights revolve as if they had wheels (5).¹

1.185.2:

Without any feet and without motion the two support (1,3),

the origin of many moving and footed (entities) (2,4),

just as a true son on the lap is nursed by the parents (5).

May the heaven and earth protect us from the giant might (6).²

[*abhvam*: giant might (of hostiles), (6.4.3)]

¹ क॒तरा पूर्वा॑ क॒तरा अप॑रा आ॒योः (1), क॒था जा॒ते (2), क॒वयः॑ को वि वे॒द
(3), वि॒श्वं त्मना॑ बिभृ॒तो (4), यद्ध॑ नाम॒ (5), वि व॑र्तेते अह॒नी च॒क्रिये॑व (6)

² भूरि॑ द्वे अच॑रन्ती (1), चर॑न्तं प॒द्वन्तं॑ गर्भ॑म् (2), अ॒पदी॑ (3), दधा॑ते (4),
नित्यं॑ न सूनुं॑ पि॒त्रोः उ॒पस्थे॑ (5), द्यावा॑ रक्ष॑तं पृथि॒वी नो अ॒भ्वात् (6)

1.185.3:

I invoke in a spirit of surrender the gifts of Aditi (2,4,6).

They are unhurting, free from littleness (1,3),

free from all injury and are from the Sun-world (5).

May they manifest (the felicities) for the adorer (7).

May the heaven and earth protect us from the giant might (8).³

[*anarva*: 'free from all littleness, (5.49.4), that which no foe endangers;

aneha: unhurting; *dātram*: gift, giving, (8.43.33);

Aditi: the Goddess of infinity, see (1.89.10); (1.152.6)]

1.185.4:

May we be devoted to the Heaven and Earth (2).

Their children are the gods (3).

They are not annoyed to offer protection and increase (in us) (1).

The two experience the two-fold days of the gods (4).

May the Heaven and Earth protect us from the giant might (5).⁴

[*avantī*: to protect; *avasā*: to increase, (1.17.6);]

1.185.5:

Youthful, they always go together in their wholeness (1).

The sisters, companions, as parents (of all creatures) (2),

uphold in their lap the navel of the worlds (3,4).

May the Heaven and Earth protect us from the giant might (5).⁵

³ अनेहो (1), दात्रम् अदितेः (2), अनर्व (3), हुवे (4), स्वर्वत् अवधं (5),

नमस्वत् (6), तत् रौदसी जनयतं जरित्रे (7),

द्यावा रक्षतं पृथिवी नो अभ्वात् (8)

⁴ अतप्यमाने अवसा अवन्ती (1), अनु प्याम रौदसी (2), देवपुत्रे (3),

उभे देवानाम् उभयेभिः अह्नां (4), द्यावा रक्षतं पृथिवी नो अभ्वात् (5)

⁵ संगच्छमाने युवती समन्ते (1), स्वसारा जामी पित्रोः (2), उपस्थे (3),

अभिजिघ्रन्ती भुवनस्य नाभिं (4), द्यावा रक्षतं पृथिवी नो अभ्वात् (5)

[Here both earth and heaven are regarded as mothers as in the word, *rodasī*.

jāmiṇam: companions, (3.1.11);

samante: in their wholeness, (5.1.11), (7.80.1)]

1.185.6:

By the truth I invoke (the two) for protection (2,4).

In their wide abodes, the mothers of gods are vast (1,3,5),

They uphold immortality with their fair front (6).

May the Heaven and Earth protect us from the giant might (7).⁶

[*supratīke*: those with fair front, (5.5.6), one with true front, (6.15.10)]

1.185.7:

With surrender, I proclaim the two in this yajna (3).

They are wide, expansive, multitudinous (1);

and their boundaries are far away from one another (2).

They are blissful, victorious and uphold (the worlds) (4).

May the Heaven and Earth protect us from the giant might (5).⁷

[*bahule*: multitudinous, (4.23.10);

dūre-ante: their boundaries are far away, (3.54.7);

supratūrtī: victorious, (3.9.1);

subhage: blissful one, (10.70.6), felicitous, 93.18.5);

pr̥thvī: that which fills (*pr*), expansive;

pr̥thvī bahule: appears in (4.23.10)]

⁶ उ॒र्वी स॒न्ननी बृ॒हती (1), ऋ॒तेन॑ हु॒वे (2), दे॒वाना॑म् (3), अ॒वसा॑ (4), ज॒नित्री (5), द॒धाते॑ ये अ॒मृतं॑ सु॒प्रती॑के (6), या॒वा रक्ष॑तं पृथि॒वी नो॑ अ॒भ्वात् (7)

⁷ उ॒र्वी पृथ॑वी ब॒हुले॑ (1), दू॒रेअ॑न्ते (2), उ॒पं ब्रु॒वे नम॑सा य॒ज्ञे अ॒स्मिन् (3), द॒धाते॑ ये सु॒भगे॑ सु॒प्रतृ॑र्ती (4), या॒वा रक्ष॑तं पृथि॒वी नो॑ अ॒भ्वात् (5)

1.185.8:

Our thoughts (hymn) recognize the offences (such as) (3),
 those evil deeds done against the gods (1),
 those done against friends at any time and against son-in-law (2).
 May the Heaven and Earth protect us from the giant might (3).⁸
 [*avayānam*: to recognize the offences done and undertake an inner
 path (*yānam*) of restitution. The expiation is not necessarily a ritual.
 Acceptance of mistakes and seeking pardon is the first step.]

1.185.9:

May the hymn sung to the two gods protect me (1).
 May their protection unite with their growth in me (2).
 May the gods who give gifts of perfection in abundance (3)
 (give us) the impulsion for crossing (the obstacles) (4).
 We impel ourselves to become joyful along with the gods (5).⁹
 [*bhūri*: abundant; *iṣhayema*: we must impel (ourselves);
sudāh: one who gives gifts of perfection;
naryā: powers of the godhead, (1.72.1);
ūti: growth (of gods in us)]

1.185.10:

We, wise in understanding, declare the supreme truth (1,3),
 on heaven and earth, to be heard all around (2).
 May the father and the mother, being near us (5),
 defend us with their protections (6).
 May they protect me from blame and from calamities (4).¹⁰

⁸ देवान् वा यत् चक्रुः कच्चित् आगः (1), सखायं वा सद्मिन् जास्पतिं वा
 (2), इयं धीः भूया अवयानम् एषां (3), द्यावा रक्षतं पृथिवी नो अभ्वात् (4)

⁹ उभा शंसा नर्या माम् अविष्टाम् (1), उभे माम् ऊती अवसा सचेताम् (2),
 भूरि चिदर्यः सुदाः (3), तंराय इषा (4), मदन्त इषयेम देवाः (5)

¹⁰ ऋतं दिवे तत् अवोचं (1), पृथिव्या अभिश्रावाय (2), प्रथमं सुमेधाः (3),
 पाताम् अवद्याद् दुरितात् (4), अभीकै पिता माता च (5), रक्षताम् अवोभिः (6)

[*prathamam*: first, (10.8.2); supreme, (10.11.1);
prathamam ṛtam: supreme truth; first truth;
avocham: declared, (4.45.7); *duritāt*: calamities, (5.4.9);
avadyāt: from blame, (4.4.15);
abhishhrāvāya: to be heard all around (S);]

1.185.11:

May this hymn addressed to my father and mother (2),
 the heaven and earth, be true (1).
 May the gods be most close to us with their protections (3).
 May we find the strong impulsion (4),
 that shall swiftly break through in the struggle (5).¹¹
 [*avamah*: most close, (4.1.15)]

186. All-gods

Riṣi: Agastyah Maitrāvaruṇiḥ

- 1.186.1: Gods called with perfect utterances
- 1.186.2: Mitra and others increase in us
- 1.186.3: Varuṇa carries the seers across the foes
- 1.186.4: Gods are like milch-cows to be milked
- 1.186.5: Ahirbudhnya and Sindhu make us happy
- 1.186.6: Indra, filler of the men of vision
- 1.186.7: Our hymn develops the most perfect felicities
- 1.186.8: Maruts, allied with gods as friends
- 1.186.9: They shower the arid lands
- 1.186.10: Ashvins, Pūṣhan and others protect us
- 1.186.11: The life-energy makes us your allies

Metre: Triṣṭup

¹¹ इदं द्यावापृथिवी सत्यम् अस्तु (1), पितॄः मातॄः यत् इह उर्षब्रुवे वाम् (2),
 भूतं देवानाम् अवमे अवोभिः (3), विद्यामेषं (4), वृजनं जीरदानुम् (5)

1.186.1:

May the god Savitā, along with the universal forces (3),
 (called) with perfect utterances (2).
 come to the discoveries along with Ila and other goddesses (1.4);
 O youthful (gods), may you make us rapturous (5),
 and also the entire world (6), accepting our thinking (7).¹
 [*manīṣhā*: thinking; *sushastī*: perfect utterances, (6.67.3);
abhipitve: on the acceptance; (8.4.21), (1.83.6);
vidathe: discoveries of knowledge;]

1.186.2:

Mitra, Varuṇa and Aryama with one mind of acceptance (2),
 united with the All-gods come to us (1).
 May they increase in us all (their powers) (3).
 After overcoming foes, may we not be unaided in might (4).²
 [*vithura*: unaided, (8.96.2); *āskrā*: united, (3.6.4)]

1.186.3:

I praise with hymns our beloved guest Agni (1).
 Companioned (by gods), he responds quickly to devotees (2).
 May Varuṇa come to us, with glory, impulsions (3),
 and carry us, the seers across those who praise the foes (4).³
 [*turvaṇiḥ*: one who quickly goes to devotees on their call (Yāska),
 (4.20.1); one who rushes through the foes, (5.35.3);
arigūrtaḥ: lauders (*gūrtaḥ*) of foes (*ari*), (occurs once);
sukīrtiḥ: glory, (5.10.4); *sajoṣhāḥ*: companioned, (10.110.3)]

¹ आ न इळाभिः विदथे (1), सुशस्ति (2), विश्वानरः सविता देव (3), एतु (4), अपि यथा युवानो मत्संथा नो (5), विश्वं जगत् अभिपित्वे मनीषा (6)

² आ नो विश्व आस्क्रा गमन्तु देवा (1), मित्रो अर्यमा वरुणः सजोषाः (2), भुवन् यथा नो विश्वे वृधासः (3), करन्त सुषाहां विधुरं न शवः (4)

³ प्रेष्ठं वो अतिथिं गृणीषे अग्निं शस्तिभिः (1), तुर्वणिः सजोषाः (2), असत् यथा नो वरुणः सुकीर्तिः इषंश्च (3), पर्षत् अरिगूर्तः सूरिः (4)

1.186.4:

I approach you with surrender (1),
for getting impulsions for victory, O Night and Dawn (2).
(You are) like milch-cows ready to be milked (3).
On the same day, I give form to (4),
the songs in various forms (5),
and the milk of knowledge from the same udder (6).⁴

[*vimimānaḥ*: to give form; build; (1.155.6)]

1.186.5:

May Ahirbudhnya make us happy (1).
May Sindhu come to nourish us as a cow her calf (2).
We hasten the son of waters (Agni) (to come to us) (3),
whom the mighty steeds, swift as mind, carry (4).⁵

[*junāti*: to hasten, (5.58.3)]

1.186.6:

May Twaṣṭā come in our front (1),
along with the seers of one mind for accepting the offerings (2).
May Indra, killer of Vṛtra, the filler of men of vision (3),
having utter multiplicity, come to us here with the gods (4).⁶

[*tuviḥ-tamaḥ*: one of utter multiplicity, (5.73.2);

narām: gods, leaders]

⁴ उप॑ व॒ आ इषे॑ नम॑सा (1), जि॒गी॒षा उ॒पा॒सा॒न॒क्ता॑ (2), सु॒दु॒र्घे॒व धे॒नुः॑ (3),
स॒मा॒ने अ॒हन् वि॒मि॒मानो॑ (4), अ॒र्कं वि॒पु॒रूपे॑ (5), प॒र्य॒सि स॒स्मिन् ऊ॒र्धन्॑ (6)

⁵ उ॒त नो अ॒र्हिर्बु॒ध्नो म॒र्यस्कः॑ (1), शि॒शुं न पि॒प्यु॒षी॒व वेति॑ सि॒न्धुः॑ (2),

येन॑ न॒पात॑म् उ॒पां जु॒नाम॑ (3), म॒नोजु॒वो वृष॑णो॒ यं वह॑न्ति (4)

⁶ उ॒त न॑ ई॒ त्वष्टा॑ ग॒न्तु अ॒च्छा॑ (1), स्म॒त् सू॒रिभिः॑ अ॒भिपि॑त्वे स॒जोपाः॑ (2),

आ वृ॒त्र॒हा इन्द्रः॑ च॒र्पणि॑प्राः (3), तु॒विष्ट॑मो न॒रां न॑ इ॒ह ग॑म्याः (4)

1.186.7:

Our minds, yoked together like horses (1),
are attracted to the youth (Agni) just as cows to their calves (2).
Our hymn develops the most perfect felicities,
on meeting with gods (3,5),
just like wives becoming mothers (4).⁷

[Just as ladies on becoming mothers develop love and other special powers, the hymns develop new powers on meeting the gods.
surabhiḥ-tamaḥ: one with most perfect felicities, (4.39.6), (9.97.19);
nasanta: to meet, (8.72.14);
taruṇa: youth; applied to Agni in (7.4.2), (10.115.1) etc., For S, he is Indra.]

1.186.8:

May the Maruts, mighty hosts (1),
who are of one mind come to us from heaven and earth (2).
They with spotted steeds protect our chariots (3).
They, devourers of foes, are allied with gods as friends (4).⁸
[*mitrayujāḥ*: allied with gods as friends (occurs once)]

1.186.9:

Their greatness has waked to knowledge (1).
They are impellers who are yoked, have the purities (2).
On perfect days, the host of these Maruts shower profusely (3,5),
the arid soil like an arrow (4).⁹

⁷ उ॒त न॑ ई॒ म॒तयो अ॒श्वयो॒गाः (1), शि॒शुं न॑ गावः॒ तरु॑णं॒ रिह॑न्ति (2),
त॒र्मी गि॒रो (3), ज॒नयो॒ न प॒त्नीः (4), सु॒रभिः-त॑मं॒ न॒रां न॑सन्त (5)

⁸ उ॒त न॑ ई॒ म॒रुतो॑ वृ॒द्धसै॑नाः (1), स्म॒त् रोद॑सी॒ सम॑नसः॒ सद॑न्तु (2),
पृष॑त् अ॒श्वासो॒ अव॑नयो॒ न रथा॑ (3), रि॒शाद॑सो मि॒त्रयु॒जो न॑ दे॒वाः (4)

⁹ प्र॒ नु यदे॑षां म॒हिना॒ चि॒कि॒त्रे (1), प्र॒ यु॒ञ्जते॒ प्र॒यु॒ज॒स्ते सु॑वृ॒क्ति (2),
अ॒ध॒ यदे॑षां सु॒दिने॒ (3), न॒ शरुः॒ विश्व॑म् आ इ॒रि॒णं (4), पु॒षा॒यन्त॒ सेनाः॑ (5)

[Lines 3-5: Could also refer to pouring new thoughts on persons with relatively closed minds.

pruṣhāyante: shower profusely, (4.43.5);

suṽṛkti: have purities, (6.11.5); *prayujah*: impeller, (8.37.5);

chikitre: wake to knowledge, (10.3.4)]

1.186.10:

May Viṣṇu free of enmity, Vāyu, Ṛbhukṣhan (3),

Ashvins and Pūṣhan protect us, being in our front (1).

They have their own strength (2),

May the gods turn towards us (5),

to be in our front for our happiness (4).¹⁰

[*vavṛtiya*: turn towards us, (7.93.6);

pra: in front, (5.10.1)]

The epithet, 'free of enmity', is used for Viṣṇu since he deals with the destruction of hostiles. The other gods here such as Vāyu do not deal with this function.]

1.186.11:

O masters of sacrifice, by your light of thought (1),

the life-energy makes us your allies in us (2),

and also your abode is in us (3).

The seekers of felicities strive for (the help of) gods within (4).

May we find the strong impulsion (5),

that shall swiftly breakthrough in the struggle (6).¹¹

[*apiprāṇī*: the life energy which makes us your allies;

dīdhiti: thought, (3.4.3), light of thought, (5.14.3)]

¹⁰ प्रो अ॒श्विनौ अव॑से कृणुध्वं प्र पू॒षणं॑ (1), स्वत॑वसो हि सन्ति॑ (2),

अ॒द्वेषो वि॒ष्णुः वातं॑ ऋभु॒क्षा (3), अच्छा॑ सु॒म्नायं॑ (4), ववृ॑तीय दे॒वान् (5)

¹¹ इयं॑ सा वो अ॒स्मे दी॒र्धितिः॑ यज॒त्रा (1), अपि॑-प्रा॒णीं (2), च॒ सद॑नी च॒ भूयाः॑ (3), नि या दे॒वेषु॑ यत॑ते वस॒युः (4), वि॒द्यामे॑षं (5), वृ॒ज्जनं॑ जी॒रदानु॑म् (6)

187. Soma, the god of delight

Riṣhi: Agastyah Maitrāvaruṇih

- 1.187.1: By the might of Soma, Indra killed vṛtra
 1.187.2: Soma is sweet in taste, honeyed, our protector
 1.187.3: Soma, you are our bliss and guileless friend
 1.187.4: Your essence (*rasa*) is scattered
 1.187.5: They, who do not share the Soma
 1.187.6: Great deeds were done with your intuition
 1.187.7: Come to us from wherever you are
 1.187.8: We consume what gives most happiness
 1.187.9: O body, become swift and strong with the Soma
 1.187.10: Become healthy and immune to diseases
 1.187.11: We collect the Soma from the offerings

Metre: 1, Anuṣṭubgarbhā Uṣhṇik; 2,4,8-10, Gāyatrī;
 3,5-7, 11, Anuṣṭup;

[In the *anukramaṇi*, the devata is *annam*. However, in all the verses, *pitu* does not mean the ordinary food. It is Soma used as food.]

1.187.1:

I glorify the Soma who upholds the great strength (1).
 By the might (*ojasa*) (of Soma) (2),
 Trita tore Vṛtra limb by limb (3).¹

[*pitu*: Soma; Soma as food, (1.61.7), (10.1.4); father, (1.31.11);

Line 3: Trita: Lord of the third realm, Indra. It is also the name of a devotee in other mantra-s.]

1.187.2:

Soma is sweet in taste, is honeyed (1).
 We have chosen you (2).
 Be our protector (3).²

¹ पितुं नु स्तोषं महो धर्माणं तविषीम् (1).

यस्य त्रितो व्योजसा (2), वृत्रं विष्वम् अर्दयत् (3)

² स्वादौ पितो मधौ पितो (1), वयं त्वां ब्रुमहे (2), अस्माकमविता भव (3)

1.187.3:

Come to us, the auspicious one (1),
 with your blissful protections (2).
 You create happiness, without causing dislike (3).
 You are our friend, blissful and guileless (4).³
 [*mayobhu*: create bliss, (6.11.4);
susheva: blissful, (7.4.8)]

1.187.4:

O Soma, your essence (*rasa*) is scattered in many regions (1).
 Like the wind, they are spread in the heaven (2).⁴
 [*viṣṭhitāḥ*: *vi-ṣṭhitāḥ*: scattered, (6.47.29)]

1.187.5:

O Soma, they give you (as food) (1),
 O Soma, your (food) is most sweet to taste (2).
 Those who taste your *rasa* by themselves (without sharing) (3),
 move like stiff-necked people (4).⁵
 [Recall (10.117.6), 'He who eats all alone is all sin',]

1.187.6:

O Soma, in you is placed the mind of the great gods (1).
 With your intuition, beautiful deeds were done (2).
 Ahi was killed (by Indra) with your help (3).⁶
 [*ketuna*: intuition; *chāru*: beautiful;]

³ उप नः पितॄवा चर शिवः (1), शिवाभिः कृतिभिः (2),

मयोभुः अद्विषेण्यः (3), सखा सुशेवो अद्र्यायाः (4)

⁴ तव त्वे पितो रसा रजांसि अनु विष्टिताः (1),

दिवि वाता इव श्रिताः (2)

⁵ तव त्वे पितो ददतः (1), तव स्वादिष्ट ते पितो (2),

प्र स्वाद्यानो रसानां (3), तुविग्रीवा इव ईरते (4)

⁶ त्वे पितो महानां देवानां मनो हितम् (1),

अकारि चारु केतुना (2), तव अहिम् अवसा अवधीत् (3)

1.187.7:

Even if you go to (join the) splendour of the mountains (1),
even from there, O sweet Soma (2),
come to us readily for our enjoyment (3).⁷

[*aram*: ready, ready and sufficient;
vivasva: luminous;]

1.187.8:

Among the waters and the growths of earth (1),
we consume what gives us most happiness (2).
(O body), become strong, and swift like the wind (3).⁸

[*pīva*: strong, (4.37.4);
parimsham: what gives most happiness;
vātāpyam: become swift like the wind, (1.121.8)]

1.187.9:

O Soma, since we enjoy (you) (2),
with the mixture of products of Ray-cows and grains (1),
become strong and swift like wind, (O body) (3).⁹

1.187.10:

O growths of earth, become strong along with Karambha (1),
(become) healthy and immune to diseases (2).
Become strong and swift like the wind (3).¹⁰

⁷ यत् अ॒दो पि॒तो अज॑गन् बि॒वस्व॒ पर्व॑तानाम् (1).

अत्रा॑ चि॒न्नो म॒धो पि॒तो (2), अरं॑ भ॒क्षाय॑ गम्याः (3)

⁸ यत् अ॒पाम् ओष॑धीनां (1), परि॑शम् आ॒रि॒शाम॑हे (2).

वाता॑पे॒ पीव॒ इद् भ॑व (3)

⁹ यत् ते॑ सोम॒ गवा॑शिरो॒ यवा॑शिरो (1), भजा॑महे (2).

वाता॑पे॒ पीव॒ इद् भ॑व (3)

¹⁰ क॒र॒म्भ ओष॑धे भव॒ पीवो॑ (1), वृ॒क्क उ॒दार॒थिः (2).

वाता॑पे॒ पीव॒ इद् भ॑व (3)

[*karambha*: a cake-like eatable, that which gives strength, (6.57.2)]

1.187.11:

O Soma-food, with the help of lauds (1),
we extract the offerings from you (to be given) (3),
just like (collecting) cows (2).

May you rejoice together with us (5),
just as the gods rejoice together with you (4).¹¹

[Line 3: The Soma is extracted from the efforts
put forth in preparing the offerings to be given.]

188. Āpri hymn

Riṣhi: Agastyah Maitrāvaruṇih

[See the introduction to (1.142) which is also an *āpri* hymn.]

1.188.1: O Agni, you conquer thousands

1.188.2: Agni is united with yajna

1.188.3: O Agni, bring the gods to yajna

1.188.4: Āditya-s shine sitting on the sacred seat

1.188.5: The divine doors

1.188.6: Goddesses day and night

1.188.7: Two divine seers

1.188.8: Bhāratī, Ilā and Sarasvatī

1.188.9: Tvaṣṭā, master of forms

1.188.10: Vanaspati

1.188.11: Agni is united with Gāyatri rhythm

Metre: Gāyatrī

¹¹ तं त्वा वयं पितो वचोभिः (1), गावो न (2), हव्या सुषूदिम (3),

देवेभ्यस्त्वा सधमादम् (4), अस्मभ्यं त्वा सधमादम् (5)

1.188.1:

O God, well-kindled, shining (1),

you conquer along with gods, thousands (2).

O seer, O messenger, convey the offerings (to the gods) (3).¹

1.188.2:

Agni goes to the truth, the goal of journey (1).

He is united with the yajna along with the sweet (Soma) (2).

He establishes (in the aspirants) the impulsions in thousands (3).²

[*samajyate*: to unite, (3.17.1);

yate: the goal of journey, (5.27.4);

tanūnapāt: son of the body, Agni]

1.188.3:

O Agni, who is invoked and adored by us (1),

bring the gods of the sacrifice (2).

O Agni, you are a giver of thousands (3).³

[*yajniyān*: of the sacrifice, (10.11.1);

ājuhvānaḥ: called, (10.110.3), in whom the offerings are placed,

(7.16.3)]

1.188.4:

An ancient seat of grass (1),

is spread by the might of a thousand horses (2).

(Sitting) there, the Āditya-s shine (3).⁴

¹ समिद्धो अद्य राजसि देवो (1), देवैः सहस्रजित् (2),

दूतो हव्या कविर्वह (3)

² तनूनपात् ऋतं यते (1), मध्वा यज्ञः समज्यते (2),

दधत् सहस्रिणीः इषः (3)

³ आजुह्वानो न ईड्यो (1), देवाँ आ वक्षि यज्ञियान् (2),

अग्रैः सहस्रसा असि (3)

⁴ प्राचीनं बर्हिः (1), ओजसा सहस्रवीरम् अस्तृणन् (2),

यत्रादित्या विराजन्थ (3)

1.188.5:

The divine doors (within) are anointed with light (3).

(They are) *virāt*, *samrāt*, *vibhvi*, *prabhvī* (1),
many, manifold (or abundant) (2).⁵

[*vibhvi*: all-pervading (10.3.6);

prabhvi: coming into being, (10.43.5);

samrāt: one with kinghip (over subjective and objective existence);

virāt: emperor, shining in many ways;

bhūyasā: manifold, abundant, (1.11.8);]

1.188.6:

They are golden with perfect form (1),

shine with glory and beauty (2),

May the goddesses Night and Day be seated here (3).⁶

[*shriyaḥ*: glory and beauty]

1.188.7:

May the two divine seers, invokers (2),

the first and perfect in speech (1),

perform the sacrifice from here (3).⁷

[Lines 1,2: are in (10.110.7); Lines 2,3 in (1.13.8);

hotāra: divine invokers, special powers of Agni, (1.13.8)]

⁵ विराट् सम्राट् विभ्वीः प्रभ्वीः (1), बह्वीश्च भूयसीश्च याः (2).

दुरौ घृतानि अक्षरन् (3)

⁶ सुरुक्मे हि सुपेशसा (1), अधि श्रिया विराजतः (2),

उषासौ इह सीदताम् (3)

⁷ प्रथमा हि सुवाचसा (1), होतांरा दैव्या कवी (2),

यज्ञं नो यक्षतामिमम् (3)

1.188.8:

O Bhārati, Iḷā and Sarasvati (1),
I invoke you all (2);
may you impel me to the glory and beauty (3).⁸

1.188.9:

Tvaṣṭā is the master in fashioning all forms (1).
He has made all animals distinct (2).
For our sake, may he cause their increase (3).⁹
[*sam-ānaje*: giving unique forms (S);
sphātim: increase; *āyaja*: do;]

1.188.10:

O Vanaspati, reveal by your self-power (2),
the goal of (the journeyings of) the gods (3).
Release our offerings, O Agni (1,3,5).
May you taste (our offerings) (5).¹⁰
[Lines 1-3: in (10.110.10);
pāthaḥ: goal of the journeyings, (10.110.10)]

1.188.11:

Agni goes in front of the gods (1).
Agni is united with the Gāyatrī hymn (or rhythm) (2).
He shines with the offerings made with *svāhā* chant (3).¹¹

⁸ भारती॒ळे सर॑स्वति॒ (1), या वः॒ सर्वा॑ उप॒ब्रुवे॒ (2),
ता न॑श्चोदयत श्रि॒ये (3)

⁹ त्वष्टा॑ रू॒पाणि॒ हि प्र॒भुः (1), प॒शून् वि॒श्वान् स॒मान॒जे (2),
तेषां॑ नः स्फा॒तिमा य॑ज (3)

¹⁰ उप॒ (1), त्मन्या॑ वनस्पते॒ (2), पाथो॑ दे॒वेभ्यः॑ (3), सृज॑ (4),
अ॒ग्निर्ह॑व्यानि॑ (5), सिष्वदत् (6)

¹¹ पुरो॑गा अ॒ग्निर्दे॒वानां॑ (1), गाय॑त्रेण॒ सम॑ज्यते (2),
स्वाहा॑क॒तीषु॒ रोच॑ते (3)

[*svāhā*: that which is offered whole heartedly. Yāska gives 4 meanings to it in Ni (8.21);
purogā: goes in front, (10.110.11)]

189. Guidance

Riṣi: Agastyaḥ Maitrāvaruṇaḥ

1.189.1: Remove the Attraction to Sin

1.189.2: Lead us Beyond

1.189.3: Keep us far from Diseases

1.189.4: Protection

1.189.5: Evil Foe

1.189.6: Singer Becomes like yourself

1.189.7: Instruct Us

1.189.8: Obtain Felicities

Metre: Triṣṭup

[Several mantra-s in this Sūkta are widely quoted.]

1.189.1:

O God Agni, lead us by the good path to felicity (1),

knowing all things that are manifested (2);

remove from us the devious attraction of sin (3);

to you we offer complete speech of submission (4).¹ (SA)

[*yuyodhi*: remove; *eno*: sin;

juhurāṇām: devious attraction; dealing crookedly, (10.12.5);

This verse in Īsha U. (18) is recited during funeral rites. However in the inner yajña, it is a prayer to Agni to lead our subtle body to the higher planes. Clearly the line, “remove from us the devious attraction of sin”, is to be uttered by a person for his continuous growth, not merely on his behalf at the time of death. It is repeated in Kriṣṇa Yajur Veda TS (1.1.14.9), TS (1.4.43.3) and TS (4.2.11.11), Shukla Yajur Veda VS (5.36), VS (7.83) & VS (40.16), and Brh. U. (5.15.1)]

¹ अग्ने नय सुपथा राये (1), अस्मान् विश्वानि देव वयुनानि विद्वान् (2),
 युयोधि अस्मत् जुहुराणम् एनो (3), भूर्यिष्ठां ते नमउक्तिं विधेम (4)

1.189.2:

O Agni, worthy of praise, lead us to a blissful state (1);
beyond (*ati*) all difficulties (*durga*) (2).

Be a wide and broad dwelling with many felicities for us (3).
(Grant) peace and well-doing to our disciples and successors (4).²

[This is a part of Durga Sūkta in the Mahānārāyaṇa U. (2.3); S. renders *tanaya* as daughter. *shamyoh* means all-pervading joy, both during rest and action; it is made of *sham* (joy or bliss) and *yoh* (well-doing or doing all actions with joy).

navya: worthy of praise; *svasti*: blissful state;

ūrvi: wide; *prthvī*: broad;

pū: dwelling; *bahuḷā*: felicities;]

1.189.3:

O Agni, remove from us the diseases (1),
the persons who are hostile to Agni and those who hate us (2).

O God, for our well-being return to the earth (3),
along with all the immortals, O master of yajna (4).³

[Also in TB (2.8.2.4)]

1.189.4:

Protect us with your incessant protections (1),
and shine always in your favourite abode (in us) (2),

O youthful one, may no fear assail your singer today (3),
O mighty one, may it not assail him at any other time (4).⁴

² अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिः (1), अति दुर्गाणि विश्वा (2),
पूश्च पृथ्वी बहुला न उर्वी भवा (3), तोकाय तनयाय शं योः (4)

³ अग्ने त्वम् अस्मत् युयोधि अमीवा (1), अनग्नित्रा अभ्यमन्त कृष्टीः (2),
पुनः अस्मभ्यं सुविताय देव (3), क्षां विश्वेभिः अमृतैभिः यजत्र (4)

⁴ पाहि नो अग्ने पायुभिरजस्रैः (1), उत्त प्रिये सदेन आ शुशुकान् (2),
मा ते भयं जरितारं यविष्ठ (3), नूनं विदन्मापरं सहस्वः (4)

1.189.5:

O Agni, release us not to an evil foe (1),
 who is voracious and malevolent (2).
 Abandon us not to one who has fangs and who bites (3);
 nor to one without teeth (who injures) (4);
 O mighty one, do not give us up to any harm (5).
 do not give us upto disgrace (6).⁵

1.189.6:

O Agni, the singer with your armour on his body (2),
 becomes like your own equal, O one born of truth (1).
 He frees himself from all those who do injury (or revile) (3),
 for, O God, you are the special adversary (5),
 of those who want to cheat (4).⁶

[*viṣṇaḥ*: adversary]

1.189.7:

O Agni, you discriminate between the two groups (1),
 and approach the worshipper at the proper time (2).
 O master of yajña (3),
 O all-pervading one, at the proper time, instruct the thinker (4,6),
 the purified aspirant, about what to do to, (4).

[*abhipitve*, *prapito*: at the appropriate time;

veshi: call, approach;

ubhayāḥ: two groups; those who do yajña and otherwise;

⁵ मा नो अग्नेऽव सृजो अघायां (1), अविष्यवे रिपवे दुच्छुनायै (2),
 मा दत्त्वते दशते (3), मा अदत्ते (4), नो मा रीषते सहसावन् (5), परां दाः (6)

⁶ वि घ त्वावाँ ऋतजात (1), यंसद् गृणानो अग्ने तन्वे वरूथम् (2),
 विश्वात् रिरिक्षोः उत वा निनित्सोः (3), अभिहुताम् असि (4),
 हि दैव विष्पद् (5)

⁷ त्वं ताँ अग्न उभयान् वि विद्वान् (1), वेषि प्रपित्वे मनुषो (2), यजत्र (3),
 अभिपित्वे मनवे शास्यो भूः (4), मर्मृजेन्य उशिग्भिः न (5), अक्रः (5)

shāsyobhūḥ: instruct; *ushigbhiḥ*: aspirant;
manave: thinker;]

1.189.8:

O Agni, the son of mantra and subduer of foes (2),
 we utter these prayers that speak out their secret sense (1).
 With rik mantrās may we obtain the felicities in thousands (3).
 May we find the strong impulsion (4),
 that shall swiftly breakthrough in the struggle (5).⁸

[*nivachanāni*: the words that speak out their secret sense, also in
 (4.3.16); *ṛṣhibhiḥ*: illuminating rik mantra-s
jīra: swift in motion (3.3.6);
vrjanam: stability (1.91.21); *mānasya*: son of mantra;]

190. Brhaspati

Riṣhi: Agastyah Maitrāvaruṇiḥ

- 1.190.1: Increase Brhaspati with rik mantra-s
- 1.190.2: We serve him with words of truth
- 1.190.3: He causes fear like a beast
- 1.190.4: Carrying the occult powers, he gives gifts
- 1.190.5: Some regard you useless as an old ox
- 1.190.6: Ignorant persons trying to instruct us
- 1.190.7: Stoma hymns reach Brhaspati
- 1.190.8: He establishes the hero-strengths and knowledge

Metre: Triṣṭup

⁸ अबौचाम निवर्चनानि अस्मिन् (1), मानस्य सूनुः सहस्राने अग्रौ (2),
 वयं सहस्रम् ऋषिभिः सनेम (3), विद्यामेषं (4), वृजनं जीरदानुम् (5)

1.190.1:

Increase Bṛhaspati with the new rik mantrās (2).

He is steed-less, mighty and has a rapturous tongue (1).

The resplendent gods and mortal singer of Sāman (3,5),

hear and proclaim the Sāman chants of praise (4).¹

[*navamānaḥ*: songs of praise;

gāthīnaḥ: singers of Sāman, (1.7.1);

anarvāṇam: immovable, (2.6.5); steedless, (1.37.1)]

Bṛhaspati: Lord of speech; Lord of *bṛhatī* (Br.U. 1.3.20), *bṛhatī*, the name of metre, indicates rik mantra. The U declares, '*vāk vai bṛhatī*'. The Bṛhaspati is the lord of rik mantra-s. He is also Gaṇapati and Brahmanaspati, (2.23). Br.U. (1.3.21) declares Brahmanaspati as the lord of yajur mantra.]

1.190.2:

Like a creator, he releases (the gifts) for seekers of gods (2).

We serve him with the words in the order and law of truth (1).

Bṛhaspati pervades the desirables and reveals them (3).

Moving in the midworld, he manifested from the truth (4).²

[*sam-abhavat*: manifested ; *ṛte*: as the truth;

añjaḥ: to reveal, (*añjataḥ*, 2.3.7)]

1.190.3:

Bṛhaspati accepts the offering of *upastuti* and other hymns (1),

with outstretched hands like the Sun with his rays (2).

By his deeds, he causes the days (like the Sun) (3).

Bṛhaspati is mighty, free of all rākṣhasa foes (5).

He like a beast which causes fear (4).³

¹ अ॒न॒र्वा॒णं वृ॒षभं म॒न्द्रजि॒ह्वं (1), बृ॒हस्प॒तिं वर्ध॑या न॒व्यम॒कैः (2),

गा॒था॒न्यः सुरु॑चो य॒स्य दे॒वा (3), आ॑शृ॒ण्वन्ति॒ नव॑मान॒स्य (4), म॒र्ताः (5)

² तम् ऋ॒त्वि॒या उप॒वाचः॑ सच॒न्ते (1), स॒र्गो न॒ यो दै॒वय॑ताम् अ॒सर्जि॑ (2),

बृ॒हस्प॒तिः स हि॒ अ॒ञ्जो वरा॑सि वि॒भ्वा (3), अ॒भ॒वत् स॒म् ऋ॒ते मा॑त॒रिश्वा॑ (4)

³ उप॑स्तुतिं नम॑स॒ उद्य॑ति च॒ श्लो॒कं यंस॑त् (1), स॒क्ति॒तेव॒ प्र बा॒हू (2),

अ॒स्य क्र॒त्वा अ॒ह॒न्यो यो अ॒स्ति (3), मृ॒गो न॒ भी॒मो (4), अ॒र॒क्ष॒सः तु॒र्विष्मा॑न् (5)

[*udyatim*: offering; *prayamsat*: accepts;

Line 4 is in (1.154.2), addressed to Viṣṇu]

1.190.4:

His glory ranges the heaven and earth (1).

He, the conscious one (3),

carrying the powers like a steed

gives (the gifts) (2).

Like (the hunters) with weapons (chasing) the animals (4).

Bṛhaspati chases everyday the cheating evil-focs (5).⁴

[*yakṣham*: occult powers, (4.3.13);

yamsat: gives;]

1.190.5:

Sinners live carrying offerings to you, the blissful one (2),

even though they regard you as an old ox, O God (1).

For those stupid persons, do not give any beautiful riches (3).

O Bṛhaspati, you definitely favour the one giving Soma (4).⁵

[A similar verse is (2.23.5);

usrika: ox or barren cow; *dūḍhyaḥ*: stupid, mean;

prajāḥ: carrying offerings;]

⁴ अस्य श्लोको दिवि ईर्यते पृथिव्याम् (1). अत्यो न यंसद् यक्षभृद् (2).

विचेताः (3). मृगाणां न हेतयो (4).

यन्ति च इमा बृहस्पतेः अहिमायाँ अभि यून् (5)

⁵ ये त्वा देव उस्त्रिकं मन्यमानाः (1). पापा भद्रम् उपजीवन्ति पञ्चाः (2).

न दृढ्ये अनु ददासि वामं (3). बृहस्पते चर्यस इत् पियारुम् (4).

1.190.6:

Render a man happy going in the right path (1),
just as a path leading to fertile regions (makes one happy) (2),
or just as a good king makes a good friend happy (3).
We are instructed by persons, though independent (4),
are covered with ignorance (5);
may they be free of that cover (6).⁶

[*anarvāṇam*: steedless person; he who is not dependent on others
and is egoistic;
durṇiyantu: one who punishes the evil ones; a king]

1.190.7:

Just as servants surround a master (2),
or the rivers flow down towards the ocean (4),
the stoma-hymns reach Bṛhaspati (without fail) (1,3).
The wise Bṛhaspati thinks on both things (namely) (5),
how to satisfy one eager for energies (water) (7),
and how to help one, in the midst of foes to cross them (6).⁷

[*gr̥dhra*: one eager (for water or energies);
rodhachakrāḥ: rivers flowing between the two banks;
tara: to cross; *antaḥ*: in the midst (of foes or dangers);]

⁶ सुप्रैतुः (1), सूयवसो न पन्था (2), दुर्नियन्तुः परिप्रीतो न मित्रः (3),
अनर्वाणो अभि ये चक्षते नो (4), अपीवृता (5), अपोर्णुवन्तो अस्थुः (6)

⁷ सं यं स्तुभो (1), अवनयो न (2), यन्ति (3), समुद्रं न स्रवतो रोधचक्राः (4),
स विद्वाँ उभयं चष्टे (5), अन्तः बृहस्पतिः तर (6), आपः च गृध्रः (7)

1.190.8:

The god Bṛhaspati is regarded as one who showers riches (2);
 (he is) great, one of many births and is mighty (1).
 Praised thus, may he establish in us the hero-strengths (3),
 May we find the strong impulsion (4),
 that shall swiftly breakthrough in the struggle (5).
 and become swift in strength (6).⁸

[*dhāyi*: is held, regarded, (10.46.1)]

191. Snakebites and Antidotes

Riṣhi: Agastyah Maitrāvaruṇiḥ

1.191.1: Poisons of snakes

1.191.2: The antidote to the poison

1.191.3: Grasses such as *shara*

1.191.4: Snake bites when all are resting

1.191.5: Unseen during biting, but seen later

1.191.6: Earth is your mother, stay in your holes

1.191.7: All of you depart from here

1.191.8: The all-seeing is the destroyer of the unseen

1.191.9: Sun rising in the mountains

1.191.10: Deposit the poison in the Sun

1.191.11: Young bird will not die due to poison

Metre: 1-9, 14-16, Anuṣṭup; 10-12, Mahāpangktiḥ;

13, Mahābṛhatī

[*Anukramaṇi* assigns the devata '*apṛṇasūryāḥ*' whose meaning is not clear. RV does not have any other sūkta like this one. Shaunaka states that the recitation of the sūkta gives relief from snake bites.]

⁸ ए॒वा म॒हः तु॒विजा॒तः तु॒र्विष्मा॒न् (1), बृ॒हस्प॑तिः वृ॒षभो॑ धा॒यि दे॒वः (2);

स नः॑ स्तु॒तो वी॒रव॑त् धा॒तु (3), गोम॑द् (4), बि॒द्याम इ॒षं (5), वृ॒जन्

जी॒रदा॑नुम् (6)

1.191.1:

Some (creatures) are of a little poison, some of great venom (1).
 They, the aquatic reptiles are full of poison (2).
 Creatures of two kinds, both destructive (3),
 or unseen creatures have (bitten one) with poison (4).¹

[*kangkataḥ*: It is derived from *takat*, indicating movement. Hence it indicates legless creatures such as snakes moving on the ground (S)
satina manyu: full of wrath;]

1.191.2:

The unseen (poison) is destroyed by (the antidote) (1),
 on its entry; also destroys on departure (2).
 Deprived (of the substance), it destroys by its odor (3).
 Being ground the herb pulverizes the venom (4).²

[*āyati*: coming;

Line 1: The poison of the biting snake is destroyed]

1.191.3:

Grasses such as *shara*, *kushara*, *darbha*, *sūrya* and *mounji* (1),
 are (haunts of) unseen snake-foes (2).
 They all together injected the poison into me (3).³

¹ कङ्कतो न कङ्कतो (1), अथौ सतीन-कङ्कतः (2).

द्वौ इति पुष्पी इति (3), न्यदृष्टां अलिप्सत (4)

² अदृष्टान् हन्ति (1), आयति अथौ हन्ति परायती (2),

अथौ अवघ्नती हन्ति (3), अथौ पिनष्टि पिंषती (4)

³ शरासः कुशरासो दर्भासः सैर्या उत

मौञ्जा (1), अदृष्टां वैरिणाः (2), सर्वे साकं न्यलिप्सत (3)

1.191.4:

The cows are resting in their stalls (1);
the wild beasts have retreated (2).
The senses of men are all resting (3).
Then the unseen (snake) injects the poison (4).⁴

1.191.5:

They may be discovered (in the dark) (1).
just as thieves in the evening (2).
Though unseen (during biting) they are seen by all (3).
(O humans), be vigilant (4).⁵

1.191.6:

Heaven is your father, the earth the mother (1).
Soma is your brother, Aditi your sister (2).
Unseen, all-seeing (3), you stay in your holes (4),
enjoying your happiness (5).⁶

1.191.7:

Moving on the shoulders, moving with your bodies (1),
(stinging) with sharp fangs, full of poison (2),
what do you do here, unseen (3)?
All of you depart far from us (4).⁷

⁴ नि गावो गोष्ठे असदन् (1), नि मृगासो अविक्षत (2),

नि केतवो जनानां (3), न्यदृष्टा अलिप्सत (4)

⁵ एत उ त्वे प्रति अदृश्न् (1), प्रदोषं तस्करा इव (2),

अदृष्टा विश्वदृष्टाः (3), प्रतिबुद्धा अभूतन (4)

⁶ द्यौर्वः पिता पृथिवी माता (1), सोमो भ्रातादितिः स्वसां (2),

अदृष्टा विश्वदृष्टाः (3), तिष्ठत इलयन्ता (4), सु कम् (5)

⁷ ये अस्या ये अङ्ग्याः (1), सूचीका ये प्रकङ्गताः (2),

अदृष्टाः किं चनेह (3), वः सर्वे साकं नि जस्यत (4)

1.191.8:

The all-seeing Sun rises in the east (1).

He is the destroyer of the unseen (2).

He drives away all the unseen (biting creatures) (3),

and all the demonic-sorcerers (evil-spirits) (4).⁸

1.191.9:

The Sun is risen on high (1);

destroying all the poisonous ones (2).

The all-seeing Sun, Āditya rises in the mountains (3),

destroying all the unseen (foes) (4).⁹

[*jūrvam*: to destroy;]

1.191.10:

I deposit the poison in the Sun (1),

just as a skin-bag is placed in the store-house of liquor (2).

Certainly the Sun does not die, neither do we (3).

Sun, far away on his steeds keeps in touch (with the poison) (4).

(O poison), Sun through the Madhuvidya,

has rendered you into ambrosia (5).¹⁰

[Line 1,3,4 indicate that the poison on being exposed to the physical Sun (and the spiritual Sun by mantra-s) loses its power. The analogy in line 2 is vague. It may refer to the fact that the liquor in a skin bag in a store has no ill-effect on any human.

⁸ उत् पुरस्तात् सूर्य एति विश्वदृष्टो (1), अदृष्टहा (2),

अदृष्टान् सर्वान् जम्भयन् (3), सर्वाश्च यातुधान्यः (4)

⁹ उदपसत् असौ सूर्यः (1), पुरु विश्वानि जूर्वान् (2),

आदित्यः पर्वतेभ्यो विश्वदृष्टो (3), अदृष्टहा (4)

¹⁰ सूर्ये विषमा संजामि (1), दृतिं सुरावतो गृहे (2),

सो चिन्तु न मरामि नो वयं मराम (3), आरे अस्य योजनं हरिष्ठा (4),

मधु त्वा (5), मधुला चकार (6)

madhula may refer to the doctrine of the honey (*madhu vidya*) described in RV (1.90.6-8).]

1.191.11:

The young and little bird has swallowed your poison (1).

It will not die, neither do we (2).

Sun, far away on his steeds keeps in touch (with the poison) (3).

(O poison), Sun through the Madhuvidya,

has rendered you into ambrosia (4).¹¹

1.191.12:

The thrice-seven sparks (of Agni) (1),

consume the power of poison (2).

They do not die, neither do we (3).

Sun far away on his steeds, keeps in touch (with the poison) (4).

(O poison), through the Madhuvidya

the Sun has rendered you into ambrosia (5).¹²

[*puṣhyam*: power]

1.191.13:

I (repeat) all the powerful names (2),

of the ninety-nine (powers) which destroy the (powers of) poison (1).

Sun far away on his steeds keeps in touch (with the poison) (3).

(O poison), through the Madhuvidya,

the Sun has rendered you into ambrosia (4).¹³

¹¹ इय॒त्ति॒का श॑कु॒न्ति॒का स॒का ज॑घास ते वि॒षम् (1),

सो चि॒न्नु न म॑राति॒ नो व॒यं म॑राम् (2),

आरे अ॑स्य॒ योर्जनं॑ हरि॒ष्टा (3), म॑धुं त्वा मधु॒ला च॑कार (4)

¹² त्रिः स॒प्त वि॑ष्पुलिङ्ग॒का (1), वि॑षस्य॒ पुष्य॑म् अक्षन् (1),

ताश्चि॒न्नु न म॑रन्ति॒ नो व॒यं म॑राम् (2), आरे अ॑स्य॒ योर्जनं॑ हरि॒ष्टा (3),

म॑धुं त्वा मधु॒ला च॑कार (4)

¹³ न॒वा॒नां न॑व॒ती॒नां वि॑षस्य॒ रोपु॑षीणाम् (1), सर्वा॑साम् अग्र॒भं ना॑म् (2),

आरे अ॑स्य॒ योर्जनं॑ हरि॒ष्टा (3), म॑धुं त्वा मधु॒ला च॑कार (4)

[*agrabham*: powerful; repeat (S)]

1.191.14:

May the seven sisters with their flowing tresses and (1),
the seven pea-cocks, carry away the poison (2),
just as maidens with jugs carry the water (3).¹⁴

[*agruvaḥ*: flowing tresses of hair, (1.140.8);

mayūryaḥ: pea-hen, peacock; powers which absorb evil forces;
vehicle of the deity Skanda in the later Purāṇa]

1.191.15:

May the little mongoose (carry off) the poison (1).

If not, I will crush it by a stone (2).

May the poison depart from my body (3),
and go far away (4).¹⁵

[The mongoose is the common enemy of snake, unaffected by its
poison. The person is invoking the power of mongoose into his
body to expel the poison of snake.]

1.191.16:

Hastening at the call (of Rishi Agastya) (2),
the mongoose spoke (1).

O scorpion, your poison has no power (or essence) (3).
Your venom (is powerless) (4).¹⁶

End of anuvāka 24

End of Maṇḍala One

¹⁴ त्रिः सप्त मयूर्यैः सप्त स्वसारो अगुवः (1),
तास्तै विषं वि जंघ्रि (2), उदकं कुम्भिनीरिव (3)

¹⁵ इयत्तकः कुषुम्भकः (1), त्वं भिन्द्मि अश्मना (2),
ततो विषं प्र बावृते (3), पराचीः अनु संवतः (4)

¹⁶ कुषुम्भकः तदब्रवीद् (1), गिरेः प्रवर्तमानकः (2),
वृश्चिकस्यारसं विषमरसं (3), वृश्चिक ते विषम् (4)

II. Appendices

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2. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskṛt च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanāgarī Symbol

Examples

Short Vowels

अ a cut, but, run

Never as English a

इ i pit, sit, fit

उ u put, full

Long vowels:

आ ā cop, mar, bar, car

ई ī need, see

ऊ ū soon, moon

Other vowels:

ए e say, may

ओ o more, sore, toe

ऐ ai site, might, light

औ au pout, out,

ऋ r comment below

Consonants:

क् k kick, kite, cut

ग् g gut, gig, go

च्	ch	<u>chug</u> , <u>church</u>
ज्	j	<u>jug</u> , <u>jig</u> , <u>jar</u>
ट्	t	<u>tub</u> , <u>tiger</u>
ड्	d	<u>deed</u> , <u>dog</u>
त्	t	<u>math</u> , <u>thin</u>
द्ध	d	<u>mother</u> , <u>gather</u>
प्	p	<u>pun</u> , <u>pat</u> , <u>peet</u>
ब्	b	<u>bin</u> , <u>bar</u> , <u>bun</u>
म्	m	<u>man</u> , <u>me</u> , <u>mist</u>
न्	n	<u>net</u> , <u>nose</u>
य्	y	<u>yes</u> , <u>yet</u>
र्	r	<u>red</u>
ल्	l	<u>life</u> , <u>lid</u>
व्	v	<u>water</u> , <u>wood</u>
स्	s	<u>sing</u> , <u>sit</u>
ष्	sh	<u>ship</u> , <u>sheet</u> , <u>dish</u>
श	sh	comment below
ह्	h	<u>hut</u> , <u>hit</u>

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ṭ; ḍh ḍ;
ph फ; bh भ; ṅg (ङ) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and śha.

ṛ occurring in यṛ is simply denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'R̥gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the saṃskṛt *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ, नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ḥ'.

'ṁ' is pronounced as half 'm'.

ऽ is a conjunction that indicates 'अ'; Example:

māSmṛtāt माऽमृतात् = मा + अमृतात्

3. Subject Index

Aditi, goddess of infinity, 1.185.3

Agastya, seer

desires child, 1.179.6

dwelling of, 1.184.5

Lopamudra and, 1.179.4

prayer of expiation, 1.170.5

seeks right mentality by work,
1.171.1

trembles with fear of Indra,
1.171.1

Agni,

hymns to, 1.127, 1.128,

1.140-1.150, 1.188, 1.189

abodes of Agni at peaks, 1.128.2

instruct us, 1.189.7

lead us beyond difficulties,
1.189.2

perfect in pilgrim yajna, 1.127.1

singer becomes like you, 1.189

tell about us to gods, 1.139.7

two mothers of, 1.140.3

universal life (*vishvāyu*), 1.128.8
we meditate on his fullness,
1.127.2

All-gods,

hymns to, 1.122, 1.164, 1.186

are milch cows to be milked,
1.186.4

dispel ignorance and poverty,
1.122.7

gods, eleven and thirtythree,
1.139.11

Ashvins,

hymns to, 1.157, 1.158, 1.180-
1.184

bring Sūryā, the daughter of Sun,
1.184.3

destroy Paṇi, the demon-miser,
1.180.7

destroy the covering ignorance,
1.181.8

establishes perfect life-force in
seers, 1.180.9

lead the waters upwards, 1.181.1

made sage Atri happy amidst
blaze, 1.180.9

anna, 1.187

Ascend and descend, 1.141.5,
1.164.19, 1.164.38

Ashvamedha, 1.162, 1.163

Ashvattha tree, 1.135.8

Atharva Veda, 1.164

Āpri hymns, 1.142, 1.188

Ātman of earth, 1.164.4

Bhārati, goddess, 1.188.8

Bird divine, 1.164.82

Birds, two, on same tree, 1.164.20,
1.164.22

Brahman, transcendent, 1.170.1

Breathing, 1.162.14

Bṛhaspati, 1.190

chases evil-foes, 1.190.4

establishes knowledge in us,
1.190.1

Couples, complete, 1.179

battle-race of, 1.179.3

let males come to spouse, 1.179.2

Dadhyanh, seer, 1.139.9

Darkness, shore of, 1.183.6

Destructive speech, 1.174.2

Discernment, 1.163.12

Diseases, healing by Agni, 1.189.3

Doors Divine, 1.142.6, 1.188.5

Dvita, 1.132.2

Energy channels, 1.162.5

Eternal strength in new form,
1.174.8

Five types of beings (*panchajana*),
1.176.3

Garutman, 1.164.46

Gifts, 1.125, 1.126

Givers

light flows to, 1.125.4

nourished by rivers, 1.125.5

Grasses, types of, 1.191.3

Hymn framed by heart, 1.171.2

Heaven and earth,

hymns to, 1.159, 1.160, 1.185

establish the hero-force in us,
1.160.5

in fear of demons, 1.133.6

invoked by truth, 1.185.6

their birth, 1.185.1

their son, Agni, 1.60.3

uphold all laws, 1.159.3

I know not myself, 1.164.37

Iḷa and Mahi, 1.188.8

Immortality, enjoyment of, 1.164.21

Immortality, meaning of, 1.164.27

Indra,

hymns to, 1.129-1.133, 1.135,

1.155, 1.165, 1.167, 1.169,

1.170-1.171, 1.173-1.178

accepts mantra-s, 1.177.5

awakens men to knowledge in
yajna, 1.131.2

carries away the sins of all,
1.129.4

devotees obtain Son by, 1.174.6

fear of, 1.171.4, 1.174.9

fills men of vision, 1.177.1

gains Sunworld, 1.129.2

hears urgent calls, 1.178.3

inferior, 1.163.9

kills foes on behalf of doers,
1.132.2

Kutsa, carried by, 1.174.5

makes gods to progress, 1.173.6

makes men progress, 1.173.6

protects from evil thought,
1.129.10

we are your friends, 1.173.9

teach us about yajna, 1.173.10

wrath against Maruts, 1.171.6

Infant mind, 1.140.10

Jagati, metre, 1.164.25

Journeying, happy, stoma for,
1.180.10

Knowledge and limit of earth,
1.164.35

Lopamudra, goes to her spouse,
1.179.4

Making the one fourfold, 1.161.2

Mantra, origin of, 1.164.39

Maruts,

hymns to, 1.165-1.168, 1.170-
1.172

beloved of Indra, 1.167.10

carry heaven and earth, 1.167.6

created by Indra, 1.169.1

deserts go away, 1.168.5

help to seers, 1.165.14

increasing of, 1.172.1

Indra and, 1.165, 1.170-1.172,
1.169

- Indra powers them, 1.165.6,
 1.165.8
 lightnings of, hidden, 1.167.3
 make mountains roar, 1.166.5
 pacified by Agastya, 1.165.15
 perfect givers, 1.172.3
 rapture of, 1.166.11
 wrath against, 1.171.6
 Mature milk from immature cows,
 1.180.3
 Mortal and immortals from same
 source, 1.164.3
Mitra and Varuṇa,
 hymns to, 1.136, 1.137,
 1.151-1.153
 close to those with children,
 1.136.6
 make men to go on right path,
 1.136.3
 Names, of One, 1.164.45
 Night and day, 1.188.6
 Nivid mantra-s, 1.175.6
 Non-givers, grief comes to, 1.125.7
 Offences, done by us, 1.185.8
 One, with many names, 1.164.45
 Parvata (deity), 1.122.3, 1.132.6
 Pishāchi, 1.133.5
 Pṛṣṇi, 1.168.9
 Puruṣa Sūkta, 1.164.50
Pūṣhan, 1.138
 unites yajna and universal mind,
 1.138.1
 Questions, 1.164.5, 1.164.4,
 1.164.6, 1.164.34
rati, 1.179
 Rebirth, 1.140.12
 Rhythms of creation, 1.164.25
 Rbhu-s, 1.161
 Sacrifice to gods by sacrifice,
 1.164.50
 Sarasvān, 1.164.52
Sarasvati,
 goddess, 1.188.8
 word of, 1.164.49
 Sāman, rathantara, 1.164.25
 Secret of Ashwa, 1.162.2
 Scers, Manu, Priyamedha, Atri,
 1.139.9
 Self-revealed rivers, 1.140.2
 Seven planes, 1.164.3, 1.164.5,
 1.164.15, 1.164.36
 Ships, 1.182.6
 Shuṣhṇa, demon, 1.175.4
 Sin, attraction of, 1.189.1
 Sisters, gifts from, 1.178.2
 Sixtyfour vidya-s, 1.164.41
 Snake bite, 1.191
Soma,
 hymns to, 1.129, 1.187
 for gods of truth, 1.137.3
 grace of, 1.179.5
 guileless friend, 1.187.3
 kills Vṛtra, 1.187.1
 protector, 1.187.2
 seeing harmony in mantra,
 1.176.5
 showerer, 1.175.1
 sustainer of strivers, 1.176.1
Speech,
 eight-footed, 1.164.41
 highest domain, 1.164.34
 origin of, 1.164.45
 Steed not killed, 1.162.21

Sun drives away all unseen foes,

1.191.9

Supreme One, birth of, 1.164.4

Sūryā, daughter of Sun, 1.184.3

Svanaya, the giver, 1.126.1

Syllables, thousand, 1.164.41

Tugra, rescued by Ashvins,

1.182.5-7, 1.180.5

Tvaṣṭā, master of forms, 1.162.19,

1.188.9

Upaniṣhad quotes, 1.164.20,

1.164.12, 1.189.1

Uṣha,

hymns to, 1.123, 1.124

drives away the supporter of evil,

1.123.5

establishes the will leading to bliss,

1.123.3

follows the law of truth, 1.124.3

Varṇa, sixtyfour, 1.164.41

Vāyu,

hymns to, 1.134, 1.135, 1.164.1

achiever of work, 1.134.2

clothes the dawn, 1.134.3

goes where the words of truth are
seen, 1.135.7

makes heaven and earth visible,

1.134.3

Viṣṇu,

hymns to, 1.154-1.156

all-pervading, 1.154.3

friend of man, 1.154.5

like terrible lion, 1.154.2

removes obstructions to

knowledge, 1.154.1

threefold steps, 1.154.1

Water, Agni, truth, 1.161.9

Yama (the controller), 1.163.2,3,

1.164.46

Yūpa, 1.162.6



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